

TO
THE TW
VERTVOKS,
and modest Gentle-
women, M^{ris}. KATHA-
RINE, and M^{ris}. FRANCIS
SOVTHVEL, Sisters, atten-
ding vpon the Queenes Ma-
iestie in her Honourable
Privy Chamber.

(***)


Hat desire you
haue to serue
GOD in holi-
nesse of life,
and very towardly dispo-
sition, euен from your

A 3 tender

THE EPISTLE

tender yeeres, so apply-
able to vertue and learn-
ing, (wherein you may
waxe old by the grace of
G o d,) haue often mo-
ued mee to beseech him,
who hath begunne this
good in you, to conti-
nue the same, euен vnto
an aged and happy end.
For, assuredly our religi-
ous Dutie, and respe-
ctiue deuotion to God,
is worth all the Worlds
dignitie beside; nay, with-
out this, all the dignitie
of this world is nothing
worth.

Is not godlinesse the
flower of all our actions?

Yes

DEDICATORIE.

pply Yes verily. Doe but trie
leare me (saith the Lord) if I
may will not poure out a bles-
e of sing. *Malach. 3. 10.* Hath
no he not said, *I will honour*
them that honour mee.
1 Sam. 2. 30. *Et diligen-*
ti-
tes me diligo, And I loue
them that loue mee. Prou.
8. 17 ?

To exercise your de-
uotionate duty to GOD;
so often, (and therefore
often) as you prepare
your selues vnto this blef-
fed Sacrament (that high
mysterie of humane sal-
uation) I commend vnto
you, these Meditations
hereafter following, the

A 4 which

THE EPISTLE

which Meditations , in
part, gathered out of the
ancient Fathers, & some
late reuerend Writers of
this age, as *Luc. Penel.* and
others, translated, aug-
mented, and brought to
a method, I offer withall
(as a testimonie of my
dutifull regard towards
you) vnto your sober and
gentle Patronage; where-
in, what is performed you
may happily, by obser-
uing, finde.

The occasion first mo-
uing me to gather some-
what tending to deuotion
vpon this subiect, I meane
the vse of the most holy
Sacra-

DEDICATORIE.

Sacrament, was the necessitie I found of some good meanes to stirre vp at times beseeming men best , and best disposed considerations, towards the high Mysterie they had in hand. Witty discourse of Controuersie now a long time, no lesse learned, then large writing wee haue had in our English tongue ; but all this while wee haue not much extant, appertayning to the substance of the Mysterie it selfe, and our Christian deuotion towards the same.

In the olde Law , the

A 5 Leuites

THE EPISTLE

Leuites must first be sanctified, and then they of sanctifie the people; the Priests prepare themselves and others: but vnto this Passeouer, euery one with all prepares himselfe, for that euery one hath a soule to saue.

God saith vnto the people of Israel, when your Children shall say vnto you; *Quæ est ista Religio?* *Exod. 12. 16.* What meaneth this Religion? or, what is this soleimne observation we keepe? you shall say vnto them, *This is the Lords Passouer, &c.* Which, as it had a memoriall

to the Reader.

fall to see this heauenly league
they of humane saluation left vnto
the world by him vwho
did redeeme the world, as
a seale of Mercy, as a pledge
of peace and loue betweene
God and man, to become
by the contentious humors
of many, a very subiect for
all dissencion.

3 At the beholding hereof, might not the Prophet *Jeremie* wish (did hee liue) that hee had water enough, and that his head were euен a fountaine of teares ? *Jer. 9. 1.* Did the Sonne of God institute this most diuine ordinance to exercise our ouerrunning fantasies, and not rather to nourish, and grace our poore redeemed soules ?

+ In that almighty God
put ennitie betweene the
seede of the Woman, and
the seede of the Serpent,
wee may gather, that as
the seede of the Woman
should be at ennitie vwith
the seede of the Serpent,
so should it be at vnitie with
it selfe. Wee haue enemies
enough abroad in the world,
though Christians be not at
variance within themselues,
and that which is most to
be lamented, about some
principall points of their
Christian profession; but of
all other; about the sacred
Institution of Christ our Sa-
uiour and Redeemer, vwho
left this his ordinance not to
raise matter of contention,
but to continue a ioyfull re-
mem-

to the Reader.

rembrance of his loue, in
the offering and dying for the
anes of the World, vntill
is second appearance, or
as comming againe in his glo-
omy.

There is a farre better,
and safer course then to con-
end any longer, if men
would at last set themselves
on all parts to follow it,
which is, to reuerence the
Sonne of God in the vn-
searchable Mysterie of his
wisedome, which are past
finding out; and not to stand
weighing them in the light
scales and ballance of their
owne reason, to draw a
vaile ouer them, or say with
the woman of Samaria, *Pu-*
tens est altus, This Well is
deepe.

5 When

5 When wee haue done with
striuing, and euен wearied wi
our selues in a thousand
difficulties, brought ouer
mindes into a Labyrint
of doubts; to draw at last
to an issue. The faithfull receiue
the blessed Sacrament well,
what doe they receiue? n
Certainly, C H R I S T I E
s v s; truely, and really: to
make further scruple, is
needleſſe curiositie: to giue
light credence hereunto, is
in part incredulitie. What
the Elements of Bread and
Wine are in themſelues, is
one thing, what they are,
being now consecrated to
ſo holy a vſe, and receiued
of the ſpiritually minded,
as the ſpirituall foode of
their Soules, is an other.

What

done What they are (I say) Christ's
owne wordes are sufficient
warrant for a beleeving
our World vnto the Worlds
intend.

Wherefore to be ouer-
re witted in seeking, or doub-
ting how this should be, is
no way agreeable to that
Faith and Obedience that
becommeth Christians. *Rer-
um absentium* (Faith an an-
cient Father) *presentis est fi-
des, rerum impossibilium, pos-
sibilis est fides*; of things ab-
sent Faith is present, of
things impossible Faith is
possible. *Panem vides, ver-
bum audis, cui potius credis,
sensi vel Christo?* Thou
seest the Bread, thou hear-
est the Word, to which ra-
ther dost thou giue credit,
whe-

whether to thy sense, or to
Christ? *Cur non potius ga-
des?* *Quid queris?* Why
dost thou not rather re-
joyce? why dost thou que-
stion?

6 In this case, that of
the blessed Virgin, spoken
of Christ at the Marriage
at Cana in Galile, would be
remembred, *Quodcumque
dixerit vobis, facite;* what-
soever hee shall say vnto
you, doe it.

When the Serpent said
vnto *Eue;* *cur praecepit vo-
bis Deus, ut non comedere-
tis?* Why hath God com-
manded you not to eate?
had she answered; *Scio quod
praecepit, non spectat ad me
investigare causam quare pre-
cepit:* I know he hath com-
manded

to the Reader.

ered by discourse, and
e vnderstanding; faith is
ought in by authoritie on-
And going forward, hee
ddeth; *Hæc sunt, quæ expe-
tunt simplicem creditorem, ar-
munt impium discussorem,
credi oportet simpliciter, quod
suestigari non potest vtiliter;
olite querere quomodo fiat,
olite querere virum fiat:
hesethings require an hum-
ble beleeuuer, and not an vn-
godly discusser, that which
curiously may not be sought
may be beleeuued with safe-
tie; seeke not how this should
be done, doubt not whether
it be done or no.*

Wee haue scope sufficient
to exercise our Christian
consideration, if wee call to
mind the ineffable wisdome
and

whether to thy sense, or to Christ? *Cur non potius car-
des?* *Quid queris?* Why dost thou not rather re-
joyce? why dost thou que-
stion?

6 In this case, that of the blessed Virgin, spoken of Christ at the Marriage at Cana in Galile, would be remembred, *Quodcunque
dixerit vobis, facite;* whatsoeuer hee shall say vnto you, doe it.

When the Serpent said vnto *Eue;* *cur praecepit vo-
bis Deus, ut non comedere-
tis?* Why hath God com-
manded you not to eate? had she answered; *Scio quod
praecepit, non spectat ad me
investigare causam quare pre-
cepit:* I know he hath com-
manded

to the Reader.

thered by discourse, and the vnderstanding; faith is brought in by authoritie on-
ly. And going forward, hee addeth; *Hæc sunt, quæ expe-
tunt simplicem creditorem, ar-
guunt impium discussorem,
credi oportet simpliciter, quod
inuestigari non potest utiliter;
nolite querere quomodo fiat,
nolite querere utrum fiat:*
thesethings require an hum-
ble beleeuuer, and not an vn-
godly discusser, that which curiously may not be sought
may be beleeuued with safe-
tie; seeke not how this should
be done, doubt not whether
it be done or no.

Wee haue scope sufficient
to exercise our Christian
consideration, if wee call to
mind the ineffable wisdome
and

and loue of God, who like a most prouident Father, was not onely content to prouide costly benefits for his children, but hath also found out so behouefull a meane for their participation of the same, as is this holy mysterie.

8 We will not aske our Physitian how it shall come to passe, that this or that potion should doe vs good: and should we be more busie when Christ himselfe doth minister so precious a receipt, so heauenly Phisicke for the health of our soules, God forbid? They were of the Capernites, men without faith and loue to Christ, who in murmuring manner said, *quomodo potest? how, or which*

to the Reader.

which way can hee doethis?
It was a faithfull and louting
Disciple, that answered, *Tu
Domine habes verba vite,*
Lord, thou hast the wordes
of life.

10 The people, as wee
reade in the Gospell, vyho
were cured by our Sauiour,
they came not vnto him to
know, or enquire by vwhat
meanes vertue should pro-
ceede from him, it sufficed
them to receiue health, and
therfore without more adoe,
they gaue glory vnto God,
vhō had shewed such mer-
cy vnto men.

11 There is both *docta
ignorantia*, and *indocta sci-
entia*, a learned ignorance,
and an vnlearned science:
the one, when men keepe

B them-

The Preface

themselves vwithin the lists
and limits of Obedience and
Faith : the other, when they
neither respect, nor hear-
ken to the counsell of the
holy Ghost ; *Be wise accord-
ing to sobertie.*

12 Was not the Apo-
stles, *O altitudo !* O the
depth ! better then the
search of the vworld in so
vnsearchable a misterie,
where hee made silence the
safest eloquence ?

13 Without all question
the Church of Rome hath
erred, in meddling too much
with this sacred Mistery,
and troubling the World
vwith a multitude of vnpro-
fitable and needless disputes
about Transubstantiation,
and the like : for which,
as

to the Reader.

as for their halfe Communion, let them shew their *Accipimus à Domino*; as we haue receiued from the Lord, or else wee plainly tell them their plea is not sufficient in Law, and will not hold for good.

¶4 Let the world in the name of God, now iudge of both: vvhich giue greater reuerence to the most diuine Institution of the Son of God, whether they vvhoso too busily talke of changing the substance of the Elements into other, or they, vvhoso here conceiue more, and vwith more reuerence then vwordes can expresse: they, who say μέχα μυστίον, that is, a great Mysterie; or they vvhoso labour to search

The Preface

out the power and vertue
vnsearchable. In a vword,
they, vvhō vvill needes set
downe a manner how Christ
is present in the Sacrament;
or they, vvhō acknowledge
his presence there, after a
manner explicable.

15 All this while our
due estimation of this so
high a Mystery is not fully
vnderstood (as I suppose)
of many, vvhō refuse our
Christian assemblies in times
beseeming. We honour the
Passion of Christ our bles-
sed Sauiour, in this most
holy ordinance (I trust) with
as dutifull hearts, as any
Christians in the world. The
heate of some fanciers wee
vvish were more temperate,
and their zeale more accor-
ding

to the Reader.

ding to knowledge, vwho
euer loue to be fishing in
troublesome waters: we con-
fesse that all the reuerence
and deuotion a Christian
heart can yeeld, is no vway
answerable to the depth and
dignitie hereof.

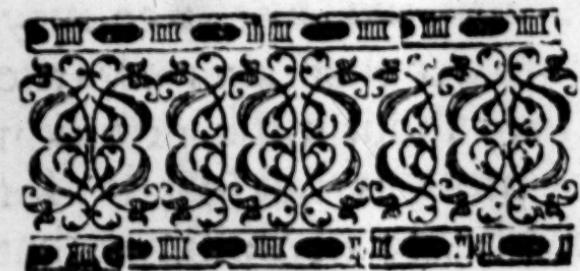
16 God said vnto Mo-
ses, *Put off thy shooes, for the
ground where thou standest is
holy ground.* How reuerently
vvee esteeme of this sacred
Institution, God knoweth,
and what vve hold let men
consider. The state of the
Controuersie I leaue in this
discourse to discusse: matter
of difference in opinion, is
often but an abatement of
Deuotion. Wordes appertai-
ning to pietie, are sweeter
then the hony or the hony

combe. Although for no other cause, yet for this, I haue collected out of the ancient Writers, and in part out of *Penellam*, the Meditations following.

17 To conclude then, it vvere to be vvised, vvee had leſſe contending in matters of Controuersie, which auaile little to godlines, and more sincere following the actions of Christian pietie, vvhich are much decayed in these sinfull times (wee ſee it too apparantly before our eyes:) that vvee had leſſe questioning in generall, and in particular, leſſe curious prying into this ſacred Mystery, and more religious preparing our ſelues to a due and dutifull participation

to the Reader.

tion of the same; wee may consider that after all the stirre about it, the deuotion of most is but so, so: for the heape of Volumes that treate of this subiect, how they all in a manner, tend onely to matter of contradiction. Wherefore omitting matter of contradiction, beseech we God to encrease in vs reuerence, more and more, towards this most holy ordinance of Christ Iesus his Son, that preparing our selues dutifullly to receiue him in the state of grace, wee may be receiued of him into the state of glory, to sit at his Table in his Kingdome, to liue with him, and raigne with him. *Amen.*



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DIVINE AND
godly Meditations vpon
*the most holy Sacra-
ment of the Lords
S V P P E R .*

CHAP. I.

Of the Institution of this most ho-
ly Sacrement.

AMONGST other parts
of diuine worship,
and religious actions
of a Christian life,
whitch knit men in
loue and duetie vnto God (for
who should haue the fruit but he
that planted the tree) there is
none more solemne, more diuine,
then is our reverent accesse to

C

the

the most holy Sacrament, where
wee present our selues before
God, where, we honour him in
the misterie of humane redemp-
tion, where by a spirituall vniōn
with Christ himselfe we become
partakers of our greatest good.
Fasting humbleth, Prayer
seecheth, Repentance be-
Charitie worketh, Fati-
ueth; but the holy Sp̄i-
rōueth all to the same in
our soules.

2 If any aske (saith an an-
cient Father vnde the Jewes, why
they keepe their passeouer, all
that they will answere is, to re-
late of a bondage in Egypt, of
Pharao their opp̄eToz, of a Mo-
ses Gods seruant, their deliue-
rer: But if any aske me which
am a Christian of our heauen-
ly passeouer, I can shew him,
not of Moses a seruant, but of
Christ Jesus, the onely Sonne
of God; of a more terrible Pha-
rao, the prince of darknes; of a
more wofull bondage, the sha-
dow of death; and last of all, of

a deliurance indeede, by the bloud of that Immaculate Lambe, once offered for the sins of the world: Heb. 9.28.

3 For our comfortable access to this most holy misterie, we haue Christes owne precept, and his promise, Math. 26. 26. Luke 22. 19. His precept, hoc facite, doe this: His promise, hoc est corpus meum, hic est sanguis meus, This is my bodie, which was giuen for you, this is my bloud, which is shed for you: as if, heare I offer you the benefite of all my sufferings, and leaue you a pledge at parting, of my dearest loue, Nouum Testamentum, a new Testament, a new league or couenant betweene God and man. that hee will now thinke vpon your sinnes, in iustice, no more.

4 S. Austen in his 118. Epistle, ad Ianuarium saith, our Saviour deferred the institution of this most diuine Sacrament, to the ende of his life, as his last farewell, that the dignitie and excellencie thereof, might

make the more deepe impression
in his Disciples hearts, increase
in them greater loue, and deuoti-
on, after his departure from
them.

5 In the 14. and 16. of Exodus, God gaue the people of Israel for the time of their abode in the wildernes Manna from heauen, whiche Manna, they gath-
ered vntill they came vnto the
land of Promise: in like manner,
so long as we remaine in the wil-
dernes of this world; wee are
gathering this our heauenly
Manna, but when we come vnto
that promised Canaan, then
need we gather Manna no more.

6 Christ our Sauiour when
the time drew neere that hee
should be betrayed and delivered
vp vnto death, hee communeth
with his disciples after this ma-
ner, Luke 22. 15. I haue earnest-
ly desired to eate this passeouer
with you before I suffer. In
consecrating the elements of
bread and wine, his prayers
went vp to heauen, his benefits
remaine

remaine with his Church here on earth: the visible signes which hee tooke, and gaue, declare two things, the one that hee woulde the morrow following make himselfe an oblation for the redemption of many, vpon the altar of the Crosse, the other that hee woulde become vnto the fauful, by this meane, a diuine substance for their soules. And thus hee prouideth for himselfe an aultar for his, a table in both; Gods is the glorie, and mans the benefite.

The first Meditation vpon this blessed Institution.

Consider how God created the world for man and man onely to worship his Creator: A most excellent part of which worship, is the holy Sacrament.

2 Consider how the Lord Jesus foreshewing the god of his Church, and the affliction of his

Apostles, to follow after his passion, decreede to leaue vnto them the holy Eucharist, that they might receiue helpe and strength by vertue therof.

3 Consider how hee now departing from this life vnto the Father, did institute this beloued Sacrament, that hee might leaue vs a liuely remembrance of his passion.

4 Consider how this remembrance is had by a spirituall repast, that as nourishments and the body nourished become one, so Christ, and faithfull receiuers: And what moze heauenly then to become one with the Sonne of God?

5 Consider Christ in his passion, as a Testator, his inheritance giuen is heauen, his legacie are his graces, the executor is the holy Ghost, his testament or will, promises of life, laid downe in his word, the seales are the two Sacraments, confirming these promises.

The

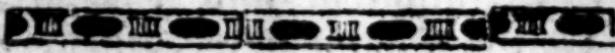
The fruit of this Meditation.

The fruit of this Meditation
is this, that every one dis-
pose himselfe with all deuotion
to this holy mystery, that he leaue
all earthly cogitations beneath,
as Abraham in the 22. of Genesis
did his seruants when hee went
by to the Mount to dos sacrifice
vnto God.

A Spirituall Soliloquie, or Meditati-
on of the Soule, vpon these me-
ditations.

O Unipotent and everlast-
ing God, make me, I beseech
thee, carefull in the performance
of this so high a part of thy
most holy worship. I come
Lord as the sicke to the Phis-
tion of life, as an offender to the
fountaine of mercie, as the blinde
to the light of the eternall sunne,
as the poore and neide to the

Lord of heauen and earth, there-
fore, O Lord, cure my infirmitie,
pardon my offences, lighten my
blindnes, enrich my pouertie,
graunt that I may reverence
this heauenly Manus with such
respect and humanitie, with such
contrition and deuotion, with such
such purtie and faith, with such
a purpose and intent, as is expe-
dient for my saluation, and grant
that at last I may behold perpe-
tually thy beloued Sonne with
face reueiled, whom now I re-
ceiue in the way by faith onely :
who liueth and reigneth with
thee for euer and euer, Amen.



CHAP.

C H A P. 2.

Of the loue of Christ, shewed in
ordinating this most holy Sacra-
ment of the last Supper.



Exhort that this Sacrament is a Sacrament of loue,
and left unto vs
as the loue of our
beloued Sauour, it is conve-
nient that to put away the sus-
pition of ingratitude it be rece-
ued and handled with loue
chiefely, seyng we can requite in
no other thing the loue declared
in ordaining this Sacrament
so full of loue, then by loue, of
which loue, God would that we
should dispose, and so change it
into what wee see most pleasing
to him, whereupon, as Christ
while hee giueth hymselfe to vs
for meate, giueth vs a token of
his highest loue, with his grace,

¶ 5 with

with so many merites of his preachings, labours, fastings, prayers: so we, when wee giue to God our loue, doe giue him all things which we haue most precious: hence it commeth that God doth more esteeme and that more worthily too, of this one loue then of all other things in the world, neither doth hee require any other thing of vs. When else where saith, Proverb. 23.26. My sonne giue mee thy heart, that is to say, the loue which is thine. When Christ our Saviour humbled himselfe to be baptiz'd of Iohn the Baptist, Math. 3. 14. it made Iohn more humble himselfe to Christ: his loue should wound our hearts, and make vs loue him who is loue it selfe, and this loue of his is manifest vnto vs by instituting this holy Sacrament.

When Nathan the Prophet would shew King David in the 2 of Samuel 12. 7. What loue the poore man bare to that sheepe
which

which he nourished in his bo-
some, hee gaue him, saith he, of
his owne morsels to eate, and of
his owne cup to drinke. Christ
to shew his loue towards vs
hath giuen vs of his owne bread,
and of his owne cup, nay he hath
giuen his owne body as bread,
his owne bloud as wine for the
nourishment of our soules.

David wondred at the exce-
ding loue of God. 1 Sam. 1. 18.
saying, who am I, O Lord God
that thou hast brought mee to
this? Lord what is earth and
ashes that thou hast exalted man
to this dignitie?

God did highly honour Iosua
in that he made the sunne to stay
vntill hee had the victorie, but
what honour had it beeue, had
he brought it downe from hea-
uen? this hath he done for vs by
the sonne of righteousnesse, who
exiled himselfe thirty thre yeeres
from the thone of glorie, and be-
came the sonne of Man, that we
micht be made the sonnes of
God.

The



The Second Meditation.

Consider how in this holy misterie thou art bound to loue the Gift, with the giuer: If when the people would haue made Christ a King. Ioh. 6. 15. hee had then sought to requite their fauour, it had not beeне so much: but when they gaue him gaule to eate, and vinegar to drinke, then to leaue this testimonie of fauour and loue, it was loue without example: had he bestowed this so great a gift on the Saints or Angels, it had not beeне so wonderfull, but bestowing it on pōore sinners, it was most admirable.

2 Consider how great care our Saviour hath shewed towards vs, in instituting this Sacrament, seeing nothing could be giuen more excellent, more deare. When hee loued his which were in the world, hee loued them vnto the end. John 13.1.

3 Con-

3 Consider that Saint Christopher saith, our Lord instituted this divine Sacrament, that we might be made one with him, for as much as he is such a meate as doth turne it selfe into the worthy Receiuer. So hereby Christ doth draw vs vnto him, with the bonds of loue, and doth in this gift allure vs to loue him. Heate doth turne the nourishments into the body nourished, the same is done by feruencie of loue in faithfull receiuers.

The fruit of this Meditation.

The fruit of this Meditation is, that every one meditating on the loue of Christ, say with the Prophet, Psal. 116. 11. Quid rependam? &c. What shall I giue vnto the Lord for all the benefits he hath done vnto mee? I will take the Cup of saluation, and call vpon the name of the Lord.

A spirituall Soliloquie vpon this
Meditation.

O Sweet Jesus, could it be
that such was thy loue to-
wards vs, that when thou wast
the King of glory, and Creato^r
of all the world, thou wouldest
thy selfe be meat for thine owne
Creatures? O Loue! thy pow-
er is too too great: for I thought
sufficient that which the Wise-
man speaketh of thy power, Thy
Loue is as strong as Death: But
I see much more may be spoken
of it, for thy arrowes ouercom-
ming heauen, doe penetrate the
very loue of God, where death
doth not come nor approach, nev-
ther stay^{ing} thy selfe here, thou
dost fixe this loue in the heart
of man, and not onely plucke it
away from all things created,
but even from it selfe.

It was sufficient that thou
wast given to vs for a Lord and
God, in whiche thing the Pro-
phet

phet hath placed this blessed-
nesse : Psal. 143. 16. Blessed are
the people whose God is the Lord.
But loue hath drawne thee to
that which the wisedome of man
cannot comprehe[n]d, and it re-
maineth most true, that thou
when thou wast God of all ma-
iestie, most infinite, and immor-
tal, wert made man, didst dye
and suffer for vs.

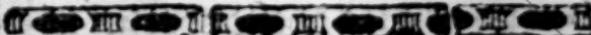
When I consider that thou
in the selfe-same time, wherein
the streames of thy tribulations
did overflow, wherein thy onely
thought constrained a bloudy
sweate out of thy body, forget-
full of thine owne selfe, and all
the tormentes which were pre-
paring, wast carefull of procur-
ing such a meate for vs as
might strengthen vs in the state
of grace, vntill we see thee in the
state of Glory. O amiable Iesu !
how truely is it written of thy
loue in the 8. of the Canticles,
and 6. verse ? Many waters
could not extinguish this loue,
nor flouds ouerwhelme it;
namely,

namely, many waters of thy passion, and flouds of thy griefe could not with-hold thee, whereby thou wouldest not prouide and impart this singular and precious gift for vs ? O sweete Jesus, it had bene enough to call vs brethren when thou wert humbled on earth : but wilst thou so call vs in thy thronē in heauen ? Math. 25.50.

The Prophet Elisha, in the second of the Kings 2. 8. greatly esteemed the cloake of his Master Eliah, left him at his departure, wherewith he diuided the waters of Jordan, and passed ouer on dry foote : but the Lord and God of Eliah hath left vnto thee not any garment, but his most sacred body, that he may be a companion with thee in this laborsome pilgrimage, strength in tribulation, and wholesome food in a spirituall life.

Judge now then how much thou oughtest to reurence him, and with what ardent affection to receive him : In the meane time

time, beseech this Benefactor, that it happen not unto thee as unto the people of the Jewes, to whom when our Lord Iesus offered himselfe for their Maitster and Captaine, they renouncing his doctrine and Maitster-ship, keepe still the couering of their eyes, & whiche was worse, ioyned to their blindnesse, the sinne of vnthankfulnessse.


C H A P.



CHAP. 3.

The excellencie and worthinesse
of this Sacrament.

Most high & sumptuous is that preparation which wisedome hath ordained, bountie furnished, and Christ himselfe, with his honourable presence, beautified. This preparation is not as that in times past in the wilderness, or in the moueable tabernacle of Moses, or the fixed Temple of Salomon, but in a great Chamber, a large vpper Roome, in the most ample Church dispersed far and wide vpon the face of the earth, here Christ himselfe is the giuer, and the gift, the feder, and the food.

It is said of Ezechiah, in the second of Chronicles 30. that he kept a Passeouer, and such

a Passeouer as never was there any the like before : but much more may be said of Christ's ho-
ly Supper . Admire not any longer the greatnessse of the gift of the King Assuerus, in the
the 4. of Hester, after hee betro-
thed unto him Hester in marri-
age ; for those gifts were earth-
ly, and could not giue life and
spirit : admire rather the preci-
ous gift of Christ, giuen unto
his Church after he had espou-
sed unto himselfe the nature of
man, which gift is heauenly,
and of iasnitie value, giueth life
to them that worthilie receiue
it, many are the nourishments
of the body, but this of the soule
doth excede them all.



The third Meditation.

Consider the great excellen-
cie of this holy and heauen-
ly feast, where Christ is recei-
ued, the memory of his death
and

and passion recounted, the mind
filled with grace, and a pledge
of future glory given vnto vs.

2 Consider these ffeue differences, which are betweene this
feast, and the feasts of the
world.

1 These feasts are prophane,
for in them neither is there holy
meate, neyther are they ordayne-
ned for the health of the Soule,
but this Feast is a sanctified
Feast, and ordained principally
for the health of the Soule.

2 In the feasts of the world
there is varietie, and by how
much the moxe the varietie is
the greater, by so much the
moxe is the feast commended:
in this spirituall banquet it is
not so, wherin Christ being
infinite containeth in him all
perfection, and can alone satis-
fie the soule.

3 In the feasts of the world
there is little speech had of
death, suffering affliction, and
tribulations, rather discourse
is had of matter of pleasures:

but

but in this feast of Christ, the memoriall of his death and passion, his sufferings of loue for our salvation, is remembred.

4 In this Banquet the mind is filled with the grace of Christ which bringeth salvation, and the increase of heauenly Gifts: but in the Banquets of the world, the body is replenished with meates that often bring diseases to the body, and spirituall destruction to the soule.

5 In the feasts of the world, for the great excesse vsed in them they open a way to hell: but in this holy feast, Christ setteth open vnto vs the ready way to heauen.

Farther Considerations of this heauenly banquet.

Consider how well pleasing it is to the Lord Jesus, that wee doe all those things in this his feast, which guests invited of the Prince, to some soleyme preparation, are wont to doe.

I First,

1 First, they expect with great desire, the houre of this banquet, and give their diligent attendance that they come in decent and seemely manner, well adorned.

2 Secondly, they knowing that nothing is more acceptable unto the Prince who inviteth them, then to feede heartily on the meates prepared, they come with empty stomackes, and a desire to be satisfied.

3 Thirdly, they diligently beware, that they neyther doe nor speake any thing which may be offensive to the person which hath called them.

4 Fourthly, they doe not by and by depart, but stay a while and interchange familiar conference with the Prince, at one time vraising his liberalitie, at an other the magnificence of the feast.

5 Fiftly, at their departure they yeld reuerence, and give humble thankes for the fauour bouchsaked them, acknowledging

ing their bounden dutie vnto
so noble a Prince, they offer
themselves to be ready at his
pleasure, to perorme any ser-
uice he shall command them.

These properies of god
and thankfull Guests should
much rather be performed in
this heauenly Feast, whereunto
we are called by the Sonne of
God himselfe, and therefore we
should expect, receiue with ioy,
and yeld thanks for this hea-
uenly Banquet.

The fruit of these considerations.

The fruit of these considerati-
ons may be drawne from a
meditation of the greatness, and
magnificencie of this so holy a
mysterie, which greatnessse may
stirre vs vp to be thankfull to
so liberall a Lord, who calleth
vs to so great honour, and be-
stoweth so many benefits, yet
requireth so few of vs againe.

A spirituall Soliloquie.

IT is no meruell (O Lord)
if the bountefulnesse of thy ho-
ly feast doe make vs astonished:
for Esaias in the 25. Chapter of
his Prophecie , foze-seeing it
many ages before, as a picture
shadowed ouer, stood amazed
thereat, and saith to the praise
and gloriy thereof, The Lord of
hosts shall make to all people, on
this hill, a feast of fatlings. Esa. 25. 6.
Great shall this feast be, O holy
Prophet, for that not every
one, but the Lord of hostes shall
ordaine it, and that not to cer-
taine men alone, but to all peo-
ple of the world, neyther in eue-
ry place, but on a hill: lastly, it
shall be a feast of fatlings; yea,
of the most heauenly foode that
ever was.

We glad O holy Church, for
that thou art that holy hill, cho-
sen of God for that heauenly
banquet: in thee doth stand the
table

Table prepared, thy deere chil-
dren are like the Olive bran-
ches in the compasse thereof.

Arise my Soule, and depart
from thy selfe forthwith out of
this darke valley; for the Lord
doth invite thee to his feast, not
with thundring and lightning
as he did the children of Israel
in the 19. of Exodus; but hee in-
uiteth thee with louing wordes,
Mat. 11. 26. Come vnto mee all
ye that labour, and are heauie la-
den, and I will refresh you. Wee
may now goe in safetie. That
Law doth not any longer stand
in force; Hee that toucheth the
hill shall dye the death, Exod. 19.
23. But rather, hee that com-
meth to this hill, and eateth of
this Sacrament, shall live for
ever.

But marke (my Soule) that
all cannot ascend to this hill,
but onely as the Kingly Pro-
phet speaketh, Psal. 15. 4. the
harmelesse and pure in heart:
this is the wedding garment,
Mat. 22. 16. wherwith we ought

to be decked at Christ's feast,
otherwise we shall heare those
terrible words, Cast him bound
hand and foot into vter darknesse.

Woe be to me (O Lord)
who like the prodigall Sonne,
Luke 15.23. by luxurious living
haue bewrayed, and torn the
garment of innocencie, recei-
ued in holy Baptisme: woe
wretched creature that I am,
if thou help me not (O Lord)
I dare not appeare at thy holy
feast: what shall I doe? if
for my sinnes I shall be refused
of thee: what shall I doe when
with shame I am forbiddon to
come without a garment? hap-
pily I may sow me a garment
of leaues as Adam did after he
lost the garment of innocencie
givern him of God: but alas,
that will as little profit me, as
it profited Adam, when he durst
not come into Gods sight with
that garment, but hid himselfe:
but if I hide my selfe, shall I
not be deprivued of thy heauenly
and healthsome feast?

I turne mee therefore to thee
(O Father of mercy) and I
confesse that I haue offended
thee after that manner, that I
am no more worthy to be called
thy Sonne, but trusting to thy
infinite goodnesse I beseech thee
that thou wilt not respect my
offences, but the greatnessse of
thy mercies. I am not worthy
to be called thy Sonne, make
me (O Lord) as thy meanest
seruant.

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D 2 CHAP.

CHAP. 4.

Of the wonderfull things of this
Sacrament.

Wonderfull is God
in all his woxkes,
but in none more
to be admired, then
in the reuerent
Sacrament of the
body and bloud of our Lord,
whetein the blessed Sonne of
God giueth many high myster-
ties vnto his Church.

Amongst other names of ex-
cellency whiche the Prophet
Esay attributeth to the second
person in Trinitie, this is one:
His Name is wonderfull: Esa.9.11.
How truely this is verified in
this holy Sacrament, may be
left to the contemplation of
faith, which is then most strong
when reason stands mute.

When as Almighty God
rayned downe Manna amongst
the people of Istaell, the people
being

being amazed at the sight ther-
of, said, Manhu: that is, what
is this? and the thing seemed
so wonderfull that they behol-
ding it truely admirable, passed
over (as it were) to the first
word, Manhu; Lord, what is
this? what is this that the
Honour of God should under-
take the nature of man, and af-
ter a spirituall and heauenly
manner, be giuen for meate to a
new people, to whom all things
are manifest in truth?

What is this? that he which
dwelleth in heauen, sitteth a-
mongst the Multe of Angels,
would come into the world, and
after a wonderfull and admira-
ble manner, dwell with the sons
of men?

What is this? that the Lord
of Maiestie, who is of the same
substance with the Father and
the holy Ghost, will be made
one with man, and take vp his
mansion with him.

What meate is this, which
doth cleane our Leprosie, com-

fort the conscience, and cure our
soules ?

What is this ? what pietie
is this ? what bowels of mercy
are these ? surely the gift is wor-
thy of the givere. Salomon brake
out into a certaine kinde of ad-
miration, speaking of the Ark
of the Couenant, in the first of
Kings 8. 27. Ergone putandum
est, quod verè Deus habitat super
terram, se enim coeli & coeli cœ-
lorum capere non possunt, quanto
minus domus hæc ? And is it true
indeed, that God will abide on
earth, whom the heauens, nor
the heauens of heauens cannot
containe, much lesse this house ?
O the depth of the wisedome of
the most highest ! thy Judge-
ments are past finding out :
But should wee presume to lift
vp our eyes against those gli-
string beames, wherewith the
sharpest Eagle may be dazled ?
no surely : for then there would
be no end of admiracion : super-
fluous were it to wade farre,
we best know Gods misteries
when

when with all thankfulness
we admire them, and say, bles-
sed be God in all his workes.

Saint Chrysostome in his
61. Homily to the Priests of
Antioch, calleth this Sacra-
ment, the miracle of the myste-
ries of the Christian Law,
wherein our Sauour impar-
teth his body and bloud, there-
by to declare the desire where-
with he burneth, of unting
himselfe vnto vs, which is pro-
per to them that loue ardently.
Here Sampsons riddle is solued,
De comedente exiuit cibus, de
forti egressa est dulcedo: out of
the eater, came meate, out of
the strong came sweetnes: what
is stronger then the Lyon? what
sweeter then honey? Christ is
the Lyon of the Tribe of Iuda:
honey, the sweetnesse of the holy
Eucharist.

The fourth Meditation.
Of the wonderfull things of this
Sacrament.

Let vs behold with the eyes
of our faith, one of the
greatest workes of God vnder
heauen: and for this inestima-
ble mystery laud and praise his
holy name.

2 Let vs with thankefull
hearts, wonder at the loue of
God, who after he received vs
into his familie, there placed
vs, not as seruants, but as
sonnes, and that hee might
shew the part of a carefull fa-
ther, doth prouide a meane to
nourish vs; and not content
with that, would haue his owne
sonne to institute that meane
by the sprituall participation
of himselfe.

3 Consider the diuine wise-
dome of the Sonne of GOD,
who respecting our weakenesse
hath

hath conuayed vnto vs, his bo-
dy and bloud after a diuine and
spirituall manner, vnder the
formes of bread and wine.

4 Consider how by this
mysticall Communion, occa-
sion is giuen to exercise our faith,
and to prepare our Soules,
which liue by grace, as our bo-
dies doe by fode.

5 Consider the high and
worthy effect of this heauenly
fode, which is not so much
changed into the substance of
the eater, as it doth rather
change vs to a diuine essence,
the meate being diuine, doth
make vs also diuine. O the om-
nipotent wisedome, and power,
and loue of God !

The Fruit.

The fruit of this Medita-
tion is to lift vp our selues
aboue our selues, and blesse
God for this wonderfull bene-
fit, without curious searching,
and needless questioning after

the manner how, but to giue
God thankes and be ashamed
rather at our selues, that ney-
ther the wonderfulnesse of his
power, nor the greatnessse of
his benefits can make vs no
more to loue him then we doe.

The spirituall Soliloquie.

O My Soule, thou art hap-
pie, which hast pprepared
for this so wonderfull, and so
high a repast, as there can be
found none either in heauen or
earth moxe: for in it is contat-
ned that which the Apostle in
the 1. and 3. to the Hebrewes,
calleth, The brightnesse of the
glory of God, but hidden, that
he might heape on thee the moxe
benefits: thou knowest Moses
descending from the Mount
Sinah, on which hee had talked
with God, the Children of Is-
raell could not talke with him
for the brightnesse of his face:
wherefore (as the Scripture
saith)

saith) he put a couering before his face: Exod. 34. 16. that all might speake with him: In like sort our heauenly Moses hath done, who not content with thy deliurance from the hard seruitude of Egypt, and spirituall Pharaoh, but that thou shoudest not be terrifiid with the great brightnesse of his glory, after an ineffable manner doth come unto thee, and commune with thee. Jacob said, Surely God was in this place, and I was not aware of it Gen. 28. 16.

O wonderfull loue, how farre hast thou gone with my Lord: Just cause hast thou (O my Soule) to reioyce, and in reioycing to admire the goodnesse of thy blessed Sauiour: cease to measure the greatnessse of this wozke, by the weake-nesse of thine owne vnderstanding: say rather with the Prophet, Psal. 111. Memoriam fecit mirabilem suorum: the mercifull Lord hath made a memoriall of his wonders, he hath giuen meate

meate to them that feare him.

When the Sonne of GOD cloathed himselfe with our nature, it was a woxke very admirable, for therein he assumed humane nature, mortall and passible, but when the faithfull receive the holy Eucharist, man doth participate a diuine nature immortall and heauenly. Hence it was said of God. Psal. 86.9. Tu es magnus, faciens mirabilia, Lord thou art great, doing wonderfull things.

C H A P. 5.

The manifold effects and fruits of
this holy Sacrament.



Eme mber,
which cannot
forget, that as man
consisteth of soule
and body, so doth
he also lead a two-fold life: the
one temporall, ready to fall in-
to a thousand dangers and ca-
sualties: the other spirituall,
subject to as many and more.
The life of the body consisteth
of the union of the Soule with
the body. The life of the Soule
consisteth of another union,
with grace in Christ. Both
these as they haue their defects
and casualties, so haue they al-
so their remedies and sustentations.
For the life naturall,
God hath ordayned naturall
sustenance: for the life super-
naturall

naturall, supernaturall nou-
rishment, which is this most
holy Sacrament.

But that which at all times
is most to be lamented, is,
whereas the spirituall life is
farre more excellent then the
tempozall, the tempozall not-
withstanding is more regarded
and preferred: For what thing
doth not a sicke body doe, to
recouer his health, hee neg-
lecteth all charges and grieves,
hee esteemeth nothing of the
bitternesse of Medicines, hee
contemneth the sharpnesse of
paynes: the most experienced
Physitians, the best Preser-
uatives are sought for, and
all for bodily health, which
endureth for a little time. And
are wee so carefull for the
health of our Soule? Would
to GOD wee were, then
would wee repayze with more
deuotion vnto this most holy
Sacrament, where our spirit-
uall life is preserued and stren-
thened.

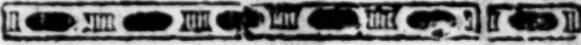
Thre

Thre^{es} things there are, saith one, necessary for the life of man : the Mother which brings him forth, the Meate which sustaineth him, and the Physician that cures him when he^e is sick.

The same thre^e are necessarie for the life spirituall : The mother is Baptisme, the meate is the holy Eucharist, the Physician to cure, is Repentance. Now then, as the body without meates cannot endure labours and liue, no moze can the Soule without this spirituall repast, sustaine the labours of this Pilgrimage, the assaults of her enemies, and liue. The ayre being corrupted when we goe forth of dōzes, we fortifie our selues with some preseruatiues. This world is corrupted, our preseruatiue against temptations, is this holy Eucharist.

Men entering a way possessed with the enemy, arm themselves with weapons, get them

them good company : seeing we
haue in all the way of our life
many enemies visiblie and inui-
sible, shall we not arme our
selues, and take vnto vs Christ
our Captaine ?


C H A P.

C H A P. 6.

Of the most principall effects of
this Sacrament.



He first is, as wee
may so speake, to
Desie, that is, to
make man diuine,
or like vnto God
hunselfe; here, in the state of
grace, and hereafter in the state
of glory: and for this cause it is
instituted in forme of nourish-
ments. For as nourishments
and the body nourished, become
sue; so Christ and the faithfull
receiuers. Other meates receive
life of the body, this giueth life
to the Soule.

2 A second effect is, that
with Christ, are giuen vs all
his merites and rewards, which
he hath purchased: here the
Hidue is giuen vs with the Ho-
ney.

3 The

3 The third effect of this Sacrament, is, that hereby a continuall and constant remembrance of Christ Jesus our Saviour is continued: whereby wee shew his death vntill he come; and therefore her saith, Mat. 26. 26. *Hoc facite in mei memoriam, Doe this in remembrance of me.*

4 The fourth effect is, to stirre vp in vs the loue of God and our neighbour: Of God, who first loued vs: of our neighbour, for his sake that said: *Hee that loueth G O D, should loue his Neighbour also.* John 4. 21.

5 The fift effect is, to sanctifie; for that it doth not onely sanctifie our Soules, but our Bodies also to all holynesse, by the power of Christ's body. It is manifest that the forbidden meate receiued of our first Parents, infected our Soules, and defiled our bodies, it was meet therefore that this heauenly food should cause sanctification, not

not onely in our Soules, but also in our Bodyes. So Christ will never send them away empty, that they faint by the way, that follow him, as the people did, into the Desart.

Mat. 15. 32.

What should we enter into that sea of the manifold effects of this Sacrament? If I am sicke, here I may cure mee: if I am whole, here I shall keepe mee: if liuing, here I shall comfort mee: if dead in sinne, here I shall raise mee: if I burne with the loue of God, here I may inflame me: if I am colde in devotion, here I may warme me: if I am blinde, here I may enlighten mee: if spotted, here I may clese me. I will not flye, as Adam sometime did, from the presence of God, because here I can couer me, nor runne away for feare of the enemie, for here I shall finde grace to strengthen me.

Saint Cirill in his fourth Booke vpon Iohn, saith; Here, not

not onely death is put to flight, but also spirituall diseases that cause death, are expelled, the cruell and inordinate loue of our members is repressed, and the perturbations of the minde quieted.

Thomas Aquinas called this Sacrament, a precious Banquet, admirable, holesome, and full of all sweetnesse: and to prouoke vs the more to loue it, he addeth, Here sinnes are clenched, vertues increased, the mind made fertill with all spirituall Graces: and that when Christ saw his Disciples to waxe sad for his departure, he left unto them this Sacrament for a singular comfort.

Amongst which, this may not be omitted, that this holy Sacrament is a pledge of the Resurrection, as it is mentioned in the 100. Canon of the first Councill of Neece: for, this Eucharisticall food (saith Iustine Martyr, Apolog.2.) is not vsed by concoction & alteration, but

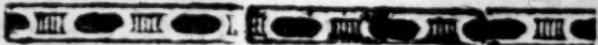
but doth change the mortalitie
of our bodies into his owne
nature, that is, into immorta-
lity, life, and glory. Wherefore
amongst other effects, this doth
admonish vs of the immorta-
lity of our bodies: for, as
Christs body did not remaine
in death, so also shall not ours;
for it cannot be that our bodies
should remaine in their Sepul-
chres, seeing they are nourish-
ed by Christs body and bloud.
Iræn.lib.4.ad Val.

The fruits of this Sacrament.

The fruits hereof may be re-
duced to these twelue pro-
perties: the first is, to quicken:
secondly, to set at libertie: third-
ly, to enflame: fourthly, to
giue patience in trouble: fiftly,
to nourish: sixtly, to restoze:
seauenthly, to unite: eightly,
to communicate: ninthly, to
make whole: tenthly, to pre-
serue: eleuenthly, to strengthen:
twelfthly, to conduct thorough,
and

and therefore this Sacrement is called Vaticum, the prouision for the way, as Elias passed his iourney in the strenght of his meate, 1 Kings 19. 8.

It is written of Obededon in the second of Sam. 3. that hee and his did prosper, because hee receiued the Arke of God into his house: how much more shall this be accomplished in those, who receiue Christ Iesus truely into their soules, the manifold effects whereof, by increase of grace, from grace to grace, the faithfull soule and shal as much.



The fift Meditation.

Of the fruit and effect of this most holy Sacrement.

Consider that as the Soule newly created of God, so soone as it commeth into the body, which descended of Adam, is

is forthwith contaminated and made partaker of the whole euill and misery, wherein hee inwrapp'd mankinde by his transgression: So likewise as soone as the Soule receiueth Christ, it is forth-with made pertaker of his merits and righteousnesse. And this is one cause, why this Sacrament is called a Communion, where, after a spirituall manner, datur nobis, quod datur pro nobis, that is giuen to vs, which is giuen for vs.

2 Consider that as hee bringeth vnto thes the fruit of his Life and Death, his Resurrection and Ascension: so also hee desireth to communicate thes vnto his members.

3 Consider that the understanding is so lightened by this holy Sacrament, that it easly commeth into the knowledge of God, whence those two Disciples going to Emmaus, straight after the receiuing of bread, as the Scripture saith, their eyes were

were opened, and they knew the Lord.

4 Consider that it was not the hemme of the garment: for what vertue could there be in so meane a subiect to procure health? but it was the hemme of Christ's garment. So it is not bread and wine, but this bread, this wine, that sanctifieth our Soules.

5 Consider how it reneweth Gods Grace, that like as bodily food doth renew that which naturall heate had consumed. So this heauenly nourishment restoreth that, which the Soule, through the heate of euill desires, had lost.

6 Consider it joyneth vs to Christ our head, and to our neighbours, who are Christ's members, prouoking vs to loue them with true charitie: and therefore this Sacrament is called of the Fathers, the Sacrament of union and loue. For Christ by giuing his the same food, uniteth them in one diuine essence.

essence. Saint Augustine wri-
teth, that this Sacrament is
instituted vnder the forme of
bread and wine. For as bread
is made of many graines, and
the wine one, of many grapes,
so the faithfull by loue and vni-
tie, are made one by Christ
their head: one, in consent
and concord amongst them-
selves.

7 Consider the great peace
and tranquilitie of the minde,
which commeth by this Sacra-
ment, that as the Ship was
tossed and troubled before, but
when Christ came into it, all
was calme: so in this world,
we are often troubled, but when
Christ comes, all is quiet. We
may call to minde that our Sa-
utour Christ would haue his
Disciples say, vnto what house
they entered, Peace be vnto this
house, Lu.10.5. How much more
may it be said to that heart
where this holy mystery is tru-
ly and worthily receiued, Peace
be vnto this heart. ¶

The fruit of this Meditation.

The fruit is, to desire with our whole hearts, to haue part in these effects, to hunger and thirst after righteousnesse. To remember that of the woman of Samaria, Iohn 4. 25. who when shee heard Christ speake of the waters of life, said, Giue me Lord of this water: So O Lord, giue vs of this faude, which may worke in our soules these so many and so worthy effects.

The Soliloquie.

Doest thou desire to knowe (O my Soule) with what good things Christ in this holy mysterie, hasteth vnto the shew he commeth laden and enriched with so many merits and rewards? whatsoever he brought into the world, all those he exhibiteth in this most diuine Sacrament.

Sacrament. He that ministreth such foode to him that fighteth, what doth he keepe in store for him that ouercometh? **S**urely, in that immortall life, in that land of promise, he will fill thy desires with all happiness, which in this Wildernesse giueth thee such heauenly Manna. **A**nd what doth he so much couet of thee (my Soule) by this most noble foode, then that he may plentefullly reward thee with unspeakable Graces. **M**arke what he bringeth, more I assure thee then thou canst wish or desire: Behold (saith he Apoc. 3. 21.) I stand at the doore and knocke, if any heare my voice, and shall open to me the Gate, I will enter in vnto him, and suppe with him.

What wilt thou doe (O my Soule) in so great abundance of all good things? doe what thou art able, and doe it quickly: Be thou enlarged to receiue such mysteries: **M**ake cleane the place of thy heart: prepare

the vpper roome of thy brest, &
best disposed deuotion. Exclude
a minde beating vpon vaine
and idle cogitations: exclude
an entrance to euill desires:
yeld acceptable passage to the
Bridegrome Christ Jesus, to
whom be praise for euer and
euer, Amen.



CHAP.

C H A P - 7.

A Dialogue betweene *Man*, and
the *Soule*.

Man.



C is true (my Soule) that this heauenly fwo^d doth b^ring with it many great and excellent effects to the liuing : but tell me , what doth it profit one dead ?

Soule. Nothing.

Man. Then will not this Sacrament doe thee any good , if thou be dead .

Soule. But how can I dye being immortall ?

Man. It is true , thou canst not be extinguished with bodily death , like beasts without reason , but thou maist dye well enough with spirituall death , which is a separation of Gods grace

grace from the Soule, as the death of the body consisteth in the separation of the Soule from the body.

Soule. Doth the grace of God give life to the soule ?

Man. Yea, euen as the soule giueth life vnto the body.

Soule. But who can deprive the Soule of grace, which is the life thereof ?

Man. Sinne, as the Prophet Ezechiel saith, 18. 6. That Soule that sinneth shall dye, that is, shall be deprived of grace : & whch is more, of future glory.

Soule. From whence hath sinne that power ?

Man. From Gods iust decree.

Soule. Well seeing sinne is so dangerous, I will not continue in the vnseimly actions thereof any moze.

Man. Surely, then shalt thou be happy in the end, & we shall be blessed partakers together of Chists inestimable benefits both in this world and in the world to come.

CHAP. 8.

Of the principall cause which may
move vs to come to this holy
Sacrament.

 **H**e obedience wee
all owe vnto the
Autho^r of this
sacred institution
considered, who
in the ordaining thereof had no
other end, but the glory of God
his Father, and mans true
and perfect good. A considerati-
on had of our owne weaknesse,
who stand in neede of so many
assistant helpes as wee doe, can-
not but move vs to vse with
all reverence and desire, with
all our hearts affection, this ho-
ly meane of receiving grace,
left vnto vs by the givuer of
grace. For we doe not celebrate
a remembrance onely of some
thing past, but we are partakers

also of grace present, which grace, though not from, yet by the **Sacrament** (as water from the **Fountaine** to the **Conduit pipes**) is conueyed and derived vnto vs: That we offer vnto God the sacrifice of laud and praise, giue testimonie vnto men we are members of that mysticall body whereof Christ is the head, shew evidently vnto the world how destroues we are to continue in that holy vniou with God and man, the onely celebration of this most holy **Sacrament** doth well declare and shew, and the sundry and manifold effects thereof, doe giue sufficient testimonie in the behalfe of the faithfull Recetuer.



The sixt Meditation.

Consider that the vniou of the body and soule is neare, but the vniou of Christ and the faithfull

faithfull neerer, that separable,
this inseparable.

2 Consider that this most
diuine Sacrament is ordained
by Christ our Sauour, as a
meane to deriuie his grace vnto
vs, to preserue vs from euill,
and also spiritually to sustaine
and nourish our soules.

3 Consider hee hath left
vnto vs this, that by the bene-
fit thereof we might be trans-
formed into him, by liuing ac-
cording to his will, which is
no other thing, then God to liue
in vs.

4 Consider how much it
concerneth vs to returne vnto
Christ, to exercise religious
actions of our Christian dutie,
to offer God the sacrifice of
thankesgiuing for the inestima-
ble benefit of our Redemption,
to obserue and keepe with all
reuerence, this high and holy
ordinance left vnto vs.

The fruit.

The fruit of this Meditation is to apply our diligence in the performing of this excellent part of Gods Service, and to remember that which was said to Moses: Doe according to the example which I shewed thee in the Mount, Exod. 25.6.

The Soliloquie.

Thou art too louing (O my Saviour,) it had bene sufficient to procure some remedie for vs of thy Creatures, and we had taken it in great sauour, but it was not sufficient for thy burning loue, but thou wouldest be thy selfe a remedy for our Soules, that the saying of the Wise-man, Eccles. 6.4. might be accomplished in thee: A faithfull friend is the medicine of life and immortalitie. What friend more faithfull then my blessed Saviour ?

out i what medicine of more efficacie then this diuine Sacrament ? but that thou wouldest that the effect thereof should in part depend of vs, that was an argument of loue indeede.

If bodily medicines should worke according to the entent and desyre of the sick, it would be very acceptable, and all sick folks would thinke themselues bound to the Autho^rs thereof: how much more are we beholding to thee who with so great loue hast prouided for vs a medicine of such efficacie, and so wholesome, that doth worke more of it selfe, then we can desire ?

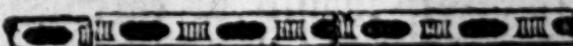
How much (O Lord) doe the Lawes of humane Philosophie differ from the Lawes of thy loue ? What Philosophie of the world hath euer witten or thought that a King of all maiestie, the infinite sea of all perfectnesse, would leaue himselfe for swde to so meane a creature ? What wisedome

of

of this wrold had euer bene
able to conceiue that God, the
King of all glory, to the entent
he might couple and vnite man
vnto himselfe, would be wil-
ling to become his meate? O
my Soule, stand amazed at the
loue of thy Sauour! make an
end of teares, bewaile not any
longer thine owne vilenesse and
weakenesse, for thre louing si-
sters and aduocates haue plea-
ded our cause, and found fauor.
Mercy hath presented our infir-
mitie, and found grace: Wise-
dome hath inuented the meanes
to obtaine help: Loue hath con-
strained Christ to put it in exe-
cution: This is the meane that
Jesus by the benefit of this
most powerfull Sacrament,
would vnite vs vnto himselfe,
that we might be made one with
him, and to this end we receive
him.

• Wee giue thee thankes (O
heauenly Adam, which hast re-
stored that which the earthly A-
dam had destroyed. Hee by his
meate

meate, caused vs to depart from
God, and thou by thy meate to
be vnted to God, I pray thee
my louing Jesus, that this v-
nion may be firme and sound,
that neyther life nor death, ney-
ther tribulation may separate
vs from thes. Cause me (O
Lord) that I may be wholy
toyned to thes, that I may glory
with thy Apostle, and say: Gal.
2. 21. I live, but now not I, but
Christ liueth in me.



CHAP.



C H A P. 9.

Of frequenting often the holy Communion.



Thath been shew-
ed, that the holy Eucharist is the sustenance of the Soule, as bread and wine are the sustenance of the body: but the Soule being of farre more excellencie then the body, it were then most unseemely that the body which is transitory should be carefully fed, and the Soule which is according to the Image of God, should be neglected and little respected. Meate, unlesse it be taken in due season, doth not profit the receiuer. Treasure, that is not employed, doth turne vs to no benefit. The vse therfore, and frequent vse of this heauenly repast is behouefull:

W^W

wee haue no more speciall
meanes to relieue our infirmi-
ties, to procure more light and
strength, to know and ouer-
come all temptations, to passe
ouer this life with more peace
and spirituall comfort, to be at
our death more assisted with
heauenly comfort, then by often
participating the holy Eucha-
rist.

There are (saith one) thre
things amongst the rest, which
doe alwayes hold men bound
to God: The first is, the mul-
titude of his benefits, for which
wee ought to giue thankes: the
second is, the multitude of
our sinnes, for which we ought
to aske mercy: The third is,
the multitude of miseries and
infirmities, for which wee are
bound to seeke a remedy: now,
for the acknowledgement of our
duetie, the blotting out our of-
fences, the relief of our mis-
eries, there is at once no more
strong and forcible a meane
then this most holy Sacra-
ment,

ment, wherein we offer p^raise vpon the Altar of our hearts, beg remission of our sinnes in his merits who dyed for vs, receue strength against all distresse of this troublesome world. Wherefore man which oweth so great and many things for benefits received, which so often laboureth vnder the burthen of his sinnes, whom so many necessities doe enuiron, what better course then to approach vnto this diuine mysterie? which is (saith Saint Bernard) Physicke to the sick: the way to the traueller: strength to the weake: ioy to the whole: a refuge to the p^wre: counsell to the rich: helpe to them that are in danger: nay, heauenly comfort to the departing soule in the last agonie.

It is the manner of Merchants, to frequent those places where greater hope of gaine groweth: the p^wre are wont to flocke thither, where larger almes are giuen; and should not

not the Christian repaire where
great and gainefull gifis are
distributed, when hee findeth
himselfe in miserie, poure and
distressed?

The loue of God may moue
and invite some: the beholding
of their owne miseries should
urge others: some, the consci-
ence of sinne should induce:
others, a desire of obtaining
grace; but the honour wee all
owe vnto God, should solicite
all, seeing wee haue not a more
high and excellent meanes of
performing the same.

One friend doth willingly
come vnto another: it is a signe
of small loue to Christ when we
come so seldome to his holy
Passioner: as on the contrarie,
his loue is augmented more
and more in vs, by often com-
municating. A great and lo-
ving remembrance of his bles-
sed passion we celebrate, in the
frequent participation of this
holy mystery: So often (satth
the Apostle, 1 Cor. 11. 26. And
therefore

therefore often) you shew the
Lord death vntill he come.

Last of all, wee see in winter, when the Sunne is farthest off, barrennesse followeth: in the coldnesse of our deuotion, when this mysterie is neglected, what ensueth but losenesse of life, and vnaptnesse to all pietie.

The seauenth Meditation.

Conserue that in the Primitive Church, which was governed of the Apostles themselves, the Christians often communicated, which did shew that great deuotion and ferventnesse of spirit did possesse the mindes of men: and evident it is, that by how much the more that godly custome did waxe more cold, by so much the ferventnesse and holinesse of Christian people did waxe lesse and lesse.

2 Consider that by often

communicating, pietie and perfection of life is augmented, the Christian man is made more religious, the body made chaste, and obedient to the Soule, the Soule to God.

3 Consider that to receive Christ in the Sacrament with due preparation, is no other thing then to worship him with great reverence: hee therefore which by this diuine communicating, doth often receue him, doth oftner also praise him, and worship him with diuine honour: but he which honoureth Christ on earth, shall be likewise honoured of his heauenly Father in heauen. Luke 9. 26.

4 Consider seeing this diuine Sacrament is the meate of the Soule, wherewith it is strengthened and maintained in a spirituall life, it doth manifestly follow, by how much the more often the Soule is nourished with this meate, by so much the perfecter it is made in a life spirituall.

5 Consider (saith Saint Bernard, Serm. de Cæna Domini-
nica) if any doe not so often
feele so great motions of anger,
envy, carnalitie, let him thinke
that by often communicating,
God makes sound the corrup-
tion of our nature.

The fruit.

The fruit of this seauenth
Meditation is to make a
firme purpose of applying our
selues, to this frequent and of-
ten communicating, to beseech
the Lord, that the Soule may
neuer loath this heauenly food;
but with an inward affection
desire it: from which affection
springeth perseveraunce, and a
readinesse to sanctimonie and
holinesse of life, with a longing
to walke before the Lord in up-
rightness.

The

The Soliloquie.

What is this Grace (O sweet Jesu) which thou dost affect me with? for thou not onely vouchsafest to open unto mee the precious Mine of Geld, lying in the field of the holy Church, that is, the hid- den treasure, for which, the man that found it, solde all that he had, to buy that field: but also dost often invite me to digge for so precious a treasure, that thou maiest enrich my Soule. But that which draweth mee into admiration is, that to the purchasing of this field, and digging this treasure, as often as I will, thou hast added so great a commodity, that I need not sell any of my goods, much lesse all that I haue.

Lord, if to obtaine this treasure thou hadst ordained hard fasts, long Pilgrimages, sheding

ding of bloud, and other sharpe
pennances, all these labours
and afflictions ought worthily
to haue beene suffered to taste
euen but once thy sacred body:
but, O loue vnheard of! that
hadst rather make the entrance
easse and delactable, that I
might often returne to this
Mine. O Adam! how much
better is the condition of thy
posteritie, then was thine,
which is now brought to passe
by the meanes of our louing
and liberall Jesus: Thou wer-
driuen out of paradise, and that
thou shouldest not returne thither
to eate of the Tree of Life,
and live, one of the Cherubins
armed with a fiery sword, was
set of the righteous God to
keepe it: but we thy children li-
ving in the Paradise of the ho-
ly Church, are not onely not
driuen away by an Angell with
a fiery sword, but are invitid
of the Lord of Angels, by the
fire of his loue, to taste often
the fruits of the tree of life; yea,
to

to receiue him who hath giuen
all strength to the Tree of life,
that giueth a blessed and euer-
lasting life: for so hee enuiting
vs, hath promised: Hee which
eateth of this bread shall liue for
euer. John 6. 58.

O my Soule, be somewhat
stirred vp, and magnifie thy
God: for hee which is mighty
hath done great things for
thee: dost thou not see him, that
he is made thy treasure to make
thee rich? returne often to digge
it, it is a precious treasure, and
therefore it will satisfie thy de-
sires: it is infinite, and therefore
will never decay.

C H A P. 10.

Of the impediments which detaine men from the blessed Sacrament.

In the second of Exodus and the sixt, Pharaoh to withholde the people from doing Sacrifice, causeth his Taskemasters to set them about drudgery. It is the wilnesse of the olde Serpent, to draw vs from performing this holy Seruice vnto God, to make the World and the flesh distract our thoughts and desires, so to keepe vs from this spirituall part of Gods Worshipp, either by remisse and carelesse neglect, or at least, by a timerous conceit of our unfitnessse: this carelesse and remisse neglect ariseth of our many encumbances and busi-

busynesses in the world. We can finde time to follow profits and pleasures, but for to enter into this so serious busynesse of our Soule, we are not at leasure.

Elan, to satisfie his appetite, left his Patrimonie: the Ger- gesems respecting their Swinc neglected Christ's heauenly pre- sence. What great indignitie was offered unto the rich man, Luke. 14. 16. who prepared a great Supper, sent his Ser- nants to call them that were bidden, to come in, when the ba- thankfull guests returned an- swere, they were other wise em- ployed? indeed they cared not for comming.

If feare kepe any away, be- cause it may seeme presumption to approach unto so holy a place as the Altar of the Lord, let it be remembred, Christ calleth all that be weary and heauy lo- den to refresh them. Math. 11. and 28.

If sloath and negligence, let

a carefulnesse of our estate to come stirre vs vp. If the affaires of the world cast them all aside. If any finde himselfe cold and slow without desire and deuotion towards this heauenly meate, hee ought not therefore to abstaine from the holy Communion: for hee shall here finde sensible deuotion, when all the powers of the soule, and dispersed appetites are gathered together, when our will and strength is forcibly carryed to God, and wee meruailously moued to honour the passion of our blessed Sauour. The impediments therefore considered, we may endeuer then to auoid them, that so we may come and offer our soules and bodyes a sacrifice to God, that neyther by the subtilnesse of Sathan, the affaires of this world, the pleasures of the flesh, wee be drawne away from so high and heauenly a repast prepared for vs, as is this great mystery of salvation.

The



The eight Meditation.

Consider that the Diuell cannot endure the vse of this profitable Sacrament, for he knoweth how much it is of force to attaine blessednesse, from whence haꝝ, for his pride, fell. And haꝝ hateth the Sacra-
ment: for in it is represented the Passion, by force whereof, haꝝ is bound, and thrust from the tyranny which haꝝ would exercise vpon mankinde.

2 Consider for what causes the Diuell doth labour by diuers meanes and Arts to withdraw men from often communicating, whence we may gather how profitable this holy Sacrament is to the Soule, when it is manifest it so much displeaseth Sathan, the capitall enemie of our god.

3 Consider that our nature is of it selfe prone to euill, how

the allurementes of the flesh, the affaires of the world, are ready to carry vs away from Gods worship, and therefore by so much the more, we should shake off all impediments, and receive this holy Eucharist, whereby wee are strengthened to resist temptations, are united vnto Christ, and armed with his grace, which shall protect and save vs.

4 Consider that whereas this Sacrament is numbered amongst the greatest benefits giuen to vs of God in this life, that wee doe in nothing more auoid the tokens of vngratefulness, then by often communicating: for besides that it is most acceptable vnto G D D, the memory also of Christ is often renewed, which hee also desreth to be done, saying: Doe this in remembrance of me.

5 Consider how the intermission of this holy institution, doth make men (in time) lesse religious: how it proceedeth

deth, for the most part, of want
of loue; for, it cannot be that
one should loue Christ, and yet
neglect this his holy ordinance.

The Fruit.

The fruit of this Meditation
is, first, to beg of the Lord
an inward affection and devo-
tion to this Sacrament: next,
strength against the tempta-
tions and allurements which are
ready to withdraw vs from the
the same.

The Soliloquie.

Behold now (O good Jesus)
by how many meanes my
infernall Enemie indeuoureth
to draw me away from thy hea-
uenly Table: At one time he
assayleth me in the faith of this
most holy and hidden Sacra-
ment: at another time he torte-
reth me with scruples, very of-
ten hee striueth to pull me backe

from many humane respects, & that hee may effect his purpose, hee laboureth that the World may with-draw me by the affaires thereof; and that the flesh should complaine, her repentence & turning vnto God is grieuous vnto her. O my Soule, if there were not an inestimable benefit receiued by this holy sacrament, the diuell would not be troublesome vnto vs; yea, he would reioyce in the time misspent herein: But the Enemie of man is not ignorant of the great good that hereby commeth to a man.

Now behold O Lord, the assaults of this aduersarie of our Soules, I desire no other thing of thee, then that thy servant Job desired and obtained, Job. 19.3. Place me by thee, and let the hand of whomsoeuer fight against me: stand on my part, O Lord, and I shall be safe. None shall stay me from frequenting this heauenly Sacrament, I pray thee therefore my mercifull Jesus,

Jesus, that like as thou hast inspired me of thy mercifull goodnesse, that I might begge the taste of this precious meat, so thou maist bestow on me grace to frequent the same with toyfull perseuerance. Cause (O Lord) that the memory of this holy Sacrament fall not from me, otherwise I know that my heart will ware faint, and I shall be constrained to say with the Prophet, My heart is withered within me, that I forget to eat my bread. Let not the distrust of mine owne vilenesse detterre and fray me from such a heauenly meate, so full of comfort.



The ninth Meditation.

That to abstaine from the Sacra-
ment without just cause, is an
impediment vnto our spirituall
profit.

Many there are in the world
who vpon carelesnesse and
negligence, as not willing too,
for to glie ouer worldly busi-
nesse, or to take paines to pre-
pare themselues to this speciall
part of the Seruice of God, ab-
staine from the holy Sacra-
ment: others complaine they
want sensible devotion, and so
not finding themselues so fit as
they would wish themselues,
glie ouer to approach vnto this
holy Mystery: Now, a third
sort pretend they are not, and
cannot be in perfect Charitie:
a miserable case it is, that men
should for meane and transitory
things neglect heauenly; nay,
that which is most lamentable,
that

that they should in a manner, study to perswade themselues there is no God, because they would take no paines to serue him ; neglecting all religious duties, and almost willing their soules should be like the soules of beasts, mortall and corruptible. To worke the beginning of a better alteration in these mens mindes : let them consider whose Creatures they are, and with Lactantius, aske them selues why GOD created the world : Surely (saith hee) for no other cause, but that man should be created. Let them aske why man was created : for no other end, but that hee should worship his Creator. Let them aske why man should worship his Creator : because hee should be rewarded by him. O blessed be God who hath created man to reward him. Let them aske how God will reward him : hee shall live and rejoyce in a state of everlasting felicitie.

Now, who for humane re-

spets woulde neglect any longer holy dutiess, amongst which this of the Sacrament is so excellent: who woulde care for the course dyet of Egypt, that may haue Manna from heauen? who woulde losely or carelessly omit this Sacraice of God, that remembres whose creature he is? We shoulde be carefull, not so much, what wee now doe, as what one day we may wish wee had done.

For, those who vpon an opinion of their owne vnsittnes, or vnworthinesse, thinke themselues not well prepared to approach vnto this holy Communion, or rather for that they haue no spirituall hunger, they are dull or lumpish, hauing no desire to communicate: they haue no fervor or devotion, but are dry & cold: they imagine if they shoulde communicate, they shoulde feele no spirituall taste after they haue receiued, or alacrity to good works: when any finde these wantes and defectes in them=

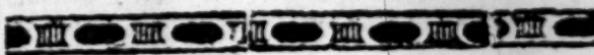
themselves, they ought to consider what they ought to doe. First, that they should not be discouraged; to remember they ought to serue God not onely in prosperitie, that is, when hee sends them toyfull and gladsome motions: but also in aduersitie, that is, in grieve and desolation: and let them know that voluntary want of seruor, which commeth of negligence, is the default, and not that which sometimes feeleth not sensible deuotion to haue desire and goodwill, to serue God in this coldnesse, is much acceptable, and sheweth that fidelitie and loyaltie we owe to God. For scruples of not being in Charittie, and the like, wee ought not to abstaine from the holy Communion, but to seeke meanes of reconciliation, because it depriueth vs of the fruit of the holy Sacrament, to abstaine.

Be it thou art wretched and miserable, and unworthy of all good:

good? thou oughtest not therefore to depart from this holy Table, but rather with the more desire to flye vnto God, considering hee is that Lord, who calis all that are weary and heauie laden, to the end hee may refresh them, hee is the same now in heauen, that hee was when hee was conuersant in earth: **H**ee in the Gospell, he never rejected any sinner or distressed creature that would come vnto him: hee rejected not any Publicane: he rejected not Mary Magdalene: hee rejected not the woman with the issue of bloud. **P**ea, wee read that the blinde, the lame, and all that were diseased came vnto him, and there went vertue from him, and they were healed.

And here wee haue to note, that to come worthily and with due reverence vnto this holy Sacrament, may be vnderstood two manner of wayes: one is conformable to the dignitie of the Lord, whom we receiue, and

in this sort commeth none worthily, and with due reverence; no though he should bestow all his time in preparing himselfe so long as the wrold shall endure: another manner to come worthily and with due reverence, is, in respect of that, which God of necessitie doth require at our handes, which is, Faith, and Repentance, and iudging our selues, purposing to lead a new life, and so forth. It is in our preparing, as it is in our almes, not according to that a man hath not, but according to that he hath.



CHAP.



C H A P. II.

A Conference betweene the Soule
and *Faith*.

Soule.



Hall I be so holde
as to approach to
this sacred Ark,
and receive the
Lord of Glory ?

Faith. Why maist thou not
be so holde ?

Soule. For because I am
weake, miserable, and ill in-
clined.

Faith. He is both the Phy-
sitian, and the Medicine : he
himselfe hath said ; The whole
need not the Phyitian, but the
sick : He is the man in the Go-
spell that makes the Supper,
and bids Guests, vntanke-
fulnessse were it to refuse to
come.

Soule. If John the Baptiste
san-

sanctified in his Mothers wombe, reputed himselfe unworthy to loose the Latchet of Christes Shooes: And Saint Peter, thinking himselfe unworthy of his presence, saith: Goe from mee O Lord, for I am a sinfull man: how shall I being a miserable sinner, without the danger of eternall punishment, dare to receiue vnto me so high a mystery?

Faith. If he descended from heauen to saue straners, if he call vnto him all that are weary and heauie loaden, shall hee not accept of thee, if thou come vnto him?

Soule. What shall make me secure of punishment?

Faith. Humilitie and Loue. By Humilitie thou shalt be exalted: by Loue thou shalt be rewarded. Come therefore vnto him by this holy meane left vnto thee.

Soule. But if the Bethshamets in the first of Sam. 6. were so sharply punished for looking into

into the Arke, how may I presume to receive the Lord of the Arke himselfe?

Faith. The Bethshamites were worthily punished, for that they looked into the Arke of curiositie, they did not honour and reuerence it as they ought. Wherefore if thou hast Humilitie and Loue, thou needest not feare the punishment of the Bethshamites.

Soule. But I cannot chuse but acknowledge with the Centurion, that I am not worthy to receiue Christ vnder my roffe.

Faith. The Lord maketh them worthy, who acknowledge their owne vnworthines. Wherefore with all humble submision say: O Lord Jesu, I come vnto thee, beseeching thee to turne away thine eyes from my saines: if thou wilt behold them, behold them Lord not as a Judge to punish them, but as a Phisitian to cure them. Cause I beseech thee, that my infor-

infirmities may happen to thy greater glory, as the infirmitie of him did, that was borne blinde. John 9. 3. Thou deliuering me, by so much the more shall thy glory shine, by how much the more I am vnwoorthy and miserable.

CHAP.



CHAP. 12.

A Dialogue betweene the distres-
sed *Sinner* and *Faith*.

Sinner.



I am not worthy to approach vnto so high a place, as the Table of the Lord, and therefore I come so seldome as I doe.

Faith. Didst thou doe this of true Humilitie, and not of negligence rather, it were well. But I doubt thou dost it of Roath : because thou wilst not take paines to repent as thou oughtest.

Sinner. The very truth is, I am afraid.

Faith. Why man? let the loue of him, that so louingly calleth thee, abandon feare.

Sinner.

Sinner. But I am sinfull in my owne conscience.

Faith. Who can say his heart is cleane ? all haue sinned, and all haue gone astray.

Sinner. But my sinnes are grieuous, and therefore I absent my selfe.

Faith. Are they grieuous ? and therefore thou shouldest rather seeke a remedie where it may be had.

Sinner. But I haue not sensible deuotion to seeke.

Faith. Though we cannot be as strong as Sampson, wee must not let all alone, Christ will accept a good heart.

Sinner. What I cannot so well dispose my selfe yet, by reason of the affaires of this world ?

Faith. GOD willeth vs to cast all care of earthly things vpon him, because wee should cast our care about heauenly.

Sinner. But may I be so holde, as to come and be partaker

taker of so holy a Mystery &
Faith. Thou maist, and there-
fore p[re]pare a penitent heart,
and come in the name of God.
Here is the Wine that makes
glad the heart of man.


C H A P.

C H A P. 13.

A spirituall Complaint of the Soule.

What shall I doe,
my sweet Jesu for
two most strong
Captaines doe
greatly assault me,
that is to say,
Feare and Loue : Feare ob-
iecteth to my minde, the hight-
ness of this most diuine Sa-
crament, whitch doth make mee
draw backe my stote: but Loue
sheweth mee the excellency,
whitch this admirable misterie
doth procure, and makes mee
that with pleasant desire I dare
come into thy sight. O my Sa-
utour, what shall I doe ? if
overcome with feare I depart
further from thy holy Table,
when thou hast said: Vnlesse yee
cate of the flesh of the Sonne of
man,

man, you shall not haue life in you.

If I be ouercome with Loue, shall I be so holde without feare to receiue the Sacrament of so great a Maiestie ? What then shall I doe (O my Sauiour ?) I know well the one cannot please thee without the other : for, seeing thou art our Father, Loue is worthily due unto the, and seeing thou art our Lord, feare and Reuerence.

Wherefore I determine to giue my diligence to both, to receiue both into my companie. Loue shall cause that I come often and willingly. Feare, that that I come reuerently, and with diligent p[re]paration. And thou my most gentle Redemeer, seeing thou vouchsafest to invite mee so often to thy sacred feast, bring to passe, that these two Captaines may not forfiske me. O my heauenly Father, for that thou hast bound mee with so many benefits vnto the,

thee, and tyed me with so great bonds of Loue, I beseech thee by the same Loue wherewith thou dost always prosecute thy onely begotten and beloued Son, that thou wile not leaue me so bound, but rather draw me to thy Sonne, seeing thou hast promised it to me by the Prophet Osea, when thou saist, I will draw them vnto mee with chaines of Loue. Remember also (O my blessed Sauour) that thou hast promised this drawing, when thou saidst: When I am lifted vp from the earth, I will draw all things vnto my selfe. Now O Lord thou art exalted, it remaineth that thou draw my hart vnto thee, and when it cannot finde where it may rest, like the Dove it may returne to the Arke of Saluation. But if thou O Lord, dost not stretch forth thy hand to draw it vnto thee into the Arke, it shall stay without doores, and sone perish in the Waters.

CHAP. 14.

Of removing the dangerous effects which hinder the worthy receiving of this holy Sacrament.

There is (saith the Wiseman) a word clothed with death, God grant that it be not found in the house of Israel. And there is too (saith the Apostle) an vnworthy receiving of Christ vnto condemnation, 1 Cor. 11. 27. And God grant it be not found amongst the Israel of Christ. That which is to some the sauour of life vnto life, and these are the worthy receivers: the same may be vnto others the sauour of death vnto death, and these are the vnworthy.

What is therefore more needfull

needfull then to remoue all dangerous defects, which may hinder the fruit and efficacie of so high a Mysterie : to remoue (I say) all sensuall desires, faithlesse cogitations, impudent affections, and all other euils whatsoeuer, which may withdraw the heart of man from God, and hinder the good of this most excellent medicine of our Soules.

The Sunne to them which are in health is wholesome, but vnto those who are pained in the head, it falleth out to be far otherwise. A Potion receiued in due season, doth help the Patient. The showers and dewes of heauen make the Treē well planted to prosper and fructifie, but that Treē which hath some worme at the roote, and doth wither vpward, doth more and more decay by all this moisture. The Soule rooted in faith and Charitie is a good Plant, whom this heavenly dew doth nourish : the corrupt heart is

that worme which maketh the withered tree to fade away so long, vntill the Maister of the vineyard say, Cut downe the vnproufitable tree. Now therefore that the faufull Christian may be as the tree planted by the waters side, Psal. 1. which shall bring forth his fruit in due season, let him in the name of God remoue all dangerous defects, as enuie, euill concupisence, infidelitie, and the like, that he eate not of this bread, and drinke not of this cup vneworthily.



The tenth Meditation.

Consider that the olde Israelites did not receiue Manna, so long as there remained in their houses the leauen of Egypt: so, so long as the desire of earthly things remaineth in our hearts, we receiue not heavenly Manna.

2 Cor-

2 Consider that to come unworthily to the holy Eucharist, as without faith, without devotion, without repentance, without reverence, is very dangerous.

3 Consider how respectiue wee should be in comming to this holy Mysterie, how carefull, how religioug.

4 Salomon saith, When thou sittest to eat with a Ruler, consider diligently what is set before thee. Prou. 24. 1.

5 Abraham when he was making his Offering to God, Gen. 15. 11. the Fowles came to hinder Abraham's offering, as wandering thoughts would do ours: Abraham rose and drove them away.

The fruit.

The fruit of this Meditation is, to prepare our selues in the best and most reverent manner we can, that wee eate not panem Domini contra Dominum,

the Bread of the Lord against the Lord, as S. Austin speakeþ, to remoue all dangerous defects, to be sorry for our sinnes past, and resolute vpon amendment, for the time to come.

The Soliloquie.

Seest thou not my Soule, that it is thy part to come with all deuotion and attention of minde vnto this holy Sacrament? Remember that when God, Exod. 19.1.3. was to talke with Moses vpon the Mount, how hee commanded that neyther man nor beast should approach to the Mountaine, least Moses by the sight of any Creature should be disturbed: yea, that he should haue fitter opportunity of attention, without distraction, the whole hill was couered with a great and darke cloud.

No other wise (my Soule) doe, that no euill affection come with thee to the holy Altar, which may draw thee from deuotion: here God doth expect thee. Consider with thy selfe, that hee can never be truely desired and loued of thee, vntille in comming to this sacred Table, thou cleane forget all earthly things. Hearre what the kyngly Prophet saith, Psal. 45. 11. My daughter, hearken and consider, incline thine eare: Forget also thine owne people, and thy Fathers house, so shall the King haue pleasure in thy beautie, for hee is thy Lord God, and worship thou him. But (O Lord) what shall I doe to attaine this deuotion? for my minde doth remaine so corrupt since that generall fall of our first Father Adam, that oftentimes against my will, it wandereth vagrant where it should not: what shall I doe, when my infernall Enemy eyther endeuoureth by many earthly occasions, to draw me away

away from this heauenly Table, or to come (which is no lesse fearefull) unworthily vnto the same. Thou seest (O mercifull Jesus, in what state I stand, that is to say, how weake I am by nature, help I beseech thee, my weaknesse with thy holy Grace, that all defects remoued, I may approach vnto thy heauenly Table, with heart and Soule prepared.



CHAP.

C H A P. 15.

Of preparing our selues before we
come to the most holy Sacra-
ment.



If in our earthly
affaires, we often-
times forget hea-
uenly, good reason
is it that in our
heauenly, we shold
much rather forget all earthly
busnesse whatsoeuer, and pre-
pare our selues to this so so-
lemne a Ceremony, which doth
consecrate man vnto God.

Christ sent two of his Disci-
ples before, to make ready the
upper roome, where hee would
keepe his Maundy with his A-
postles: our Faith and Repen-
tance, as two messengers, must
prepare before, the upper roome
of our Soules.

When God appeared vnto
G 4 his

his Seruant Moses in the bush, hee willed him to put off his Shooes, because the place was holy.

The Israelites keeping their Passeouer, put leauen out of their houses. Christ washeth his Disciples feete before they eate the Passeouer: say S. Peter what hee will, wee haue need to be washed. The Prophet Dauid saith; I will wash my hands in innocencie, and so will goe to thy Altar. Psal 26.6. Hester comming to finde grace and fauour in the sight of Ahashueroth, first humbleth her selfe by fasting and prayer. Jacob comming for a blessing, putteth on Esau's garment. Wee are approaching to the Lords Altar, wee are comming for a blessing, seeking fauour, what should wee doe else but wash our harts by faith in the bloud of the Lambe, humble our Soules, take vnto vs the garment of Christ's righ-teousnesse.

Againe, it behoueth every one

one that will safely come to this Table, to direct all his affections and desires to God only, to doe nothing, to affect nothing, but Gods pleasure respected.

For him that will rightly be partaker of this holy Mysterie, first, Faith is necessary, whereby he belieueth remission of his saines in Christ's merits.

2 **S**econdarily Repentance is necessary, whereby hee acknowledgeth the greatnesse of his sinne.

3 **T**hirdly, Charitie is required, whereby the minde is at peace and quiet with men, hee that dwelleth in Charitie (saith Saint John) dwelleth in God, and God in him: dwelleth in God, what more secure? and God in him, what more sweet?

4 **F**ourthly, attention must be had, that hee be not carried away from respective devotion, and chiefly from the meditation

of Christ's Passion, his Resurrection the third day, his Descention into hell, his Ascencion vp into heauen, his glorious sitting at the right hand of God, from whence hee shall come at the end of the World to iudge both the quicke and dead.

5 Fiftly, Fasting is necessary, whereby the Prophet Dauid humbled his soule, Psal. 35.13 Hester by Fasting disposed her selfe to God, and found grace in the sight of Assuerus, Hest. 4.16.

The eleuenth Meditation.

Consider how busse and carefull Martha was (Luke 10. 40.) to receiue Christ into her house, and therefoze much more carefull should euery one be to receiue him into his heart.

2 Consider what reverence and devotion is meete by that of

of the Prophet, of Christ's entrance into heaven: Be ye lifted vp yee euerlasting Gates, and the King of glory shall come in. Psal. 24. 6.

3 Consider, that to entertaine an earthly prince al things are made decent and cleane.

4 Consider it was said to him that came vnto the Marriage Feast after an vnseemely manner; Friend, how camest thou in hither, and hast not on a wedding garment? Mat. 22. 12.

5 Consider how the Apostle Saint Peter, when Christ would wash his feet, thought himselfe unworthy that so great honour should be done vnto him, said within himselfe, what am I wozme, that the Lord of light should doe this vnto me?

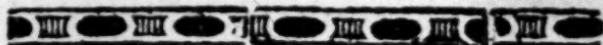
The fruit.

The fruits of this Meditation: the first is, to prepare vs with all humble reuerence, but chiefly to offer vnto God

the sacrifice of a broken and contrite heart , that as his Body was broken for vs, so should our hearts be broken.

2 The second is, to cry out with the Prophet, Crea in me Domine, nouum cor : Create in me, O Lord, a new heart,

3 The third is, to become surveyours of our selues, and call a little Conuento in our owne soules.





C H A P. 16.

A forme of confessing our selues
before we come to receiue the
most holy Sacrament.



Lord, thou art not
wont to drue a-
way sinners, but
call'est them, and
conuertest them to
thee : Thou art
hee that hast said, Mat. 11. 26.
Come all that are weary and hea-
uie loaden. It was publikely
spoken of thee, that thou didst
receiue Publicans & sinners,
and didst eate with them. O my
Lord, thou art now at the thronre
of Mercy, and therefore hast
not changed thy nature, which
thou hadst sometimes here in
the world. Thou calledst them
from heauen, whom thou didst
call on earth : wherefore com-
forted with this remembrance
of

of thy loue, I come vnto thee
loaden, and labouring and bur-
dened with my sinnes. I come
as the sick to the Physician,
beseeching thee to heale me: as
a sinner to the well-spring of
righteousnesse, beseeching thee
to iustifie me. I acknowledge,
I acknowledge my great vn-
worthinesse.

If thine owne holy Apostle,
or as he seemed, Prince of the
Apostles, could cry out and say;
Goe from mee (O Lord) for I
am a sinfull man: how much more
shall I, who am an unhallow-
ed creature, and prince of sin-
ners, say, I am not worthy to
whom thou shouldest come;
nay, I am not worthy to come
to thee, much lesse to receiue
thee?

It was lawfull for none to
taste of the Shew-bread, which
was onely a shadow of this
prefound Mysterie, but onely
for him who was cleane and
sanctified: how shall I eate
thereof, who am so farre re-
moued

moued from true holinesse : It was so great an offence to touch thy sacred Ark, that Uzzah stretching out his hand to touch it (2 Kings 6. 7.) was suddenly stricken : how can I not but feare and tremble in this case ?

O Lord, as I feare thy greatness, so doe I also feare the multitude of my sinnes. I am that fool Psal. 14. 1. that said in his heart, There is no God. I liued so dissolutely, as (by my manners I professed as much) I feared not thy Justice, I dreaded not to transgresse thy Lawes, I rendred not thankes as I ought : What other thing hath my life beeene then a daily warre against thee ? What other thing haue I done by my sinnes, and carelesse comming to this Mystery in former times, then offered thee open wrong, stricken thy blessed head with a Wæde ? My sinnes haue beeene the Speare that goared thee : the Thornes that

that pierced thee : How there-
fore shall I be so bolde as to
come vnto thee ? Shall I re-
pose thy sacred body in a denne
of Dragons, a nest of Sco-
pions ? what other thing is a
Soule full of slane ? wherefore
dost thou cast thy Childerens
bread vnto Dogs, and thy pre-
cious Margarite to Swine ?
How wilt thou rest with me (O
my Lord) which art the purite
of a Virgin, the fountaine of
all pulchritude ? Thy most ho-
ly body taken from the Crosse,
was wrapped in fine linnen,
laid in a new Sepulchre, wher-
in never any was laid, but what
part of my Soule is cleane ?
what new ? How then shall I
receiue thee, O my Sauiour
and Redemeer ? I am ashamed
so often as I behold my selfe in
such a state : I blush, consider-
ing what I am, and whither
I am about to come. My re-
fuge is to flye vnto thy mer-
cy, according to which mercy,
O Lord, looke vpon me. Did
the

the Stones cleave asunder
when thou sufferedst thy Pas-
sion, and shall my stony heart
be nothing moued, for whom
thou diddest suffer ? Did the
Earth moue, and shall my
earthly minde stand unmoue-
able like a dead center ? No,
no : I am moued, O my Sa-
uour.

Another forme of Confession.

Take it not haynously (O
my Lord) that being such
a one as thou seest me to be, I
dare presume to come into thy
sight : I remember, thou wast
not offended with the poyse wo-
man, which had the issue of
bloud, (Math. 9.) but diddest
accept of her, saying : Be of
good comfort Daughter, thy Faith
hath made thee whole. I haue a
greater issue, and come to thee
to be cured.

I call to minde, Mary
Magdalene,

Magdalene, who washed thy
feet with her teares, and wiped
them with the haire of her head,
who had much forgiuen her.
Behold here lyeth a Sinner,
which hath more sinnes, but
fewer teares: shē was not the
first nor the last whom thy
Mercy receiued: receiue me
(O Lord) though I haue not
shedde so many teares as may
wash thy feete, yet hast thou
shedde as much bloud as can
wash my sinnes. O my Lord,
thou hast not changed thy office
and nature, though thou seemest
to be farre away.

I read in the holy Gospell,
that all that were diseased did
resort vnto thee, and that the
multitude, Luke 6. 19. sought
to touch thee: for, there went
virtue from thee. The Lea-
pers came vnto thee, and thou
stretching forth thy blessed
hand didst heale them: thou
gauest vnto the Blinde their
sight, vnto the Lame their
limmes. Thou didst cure the
sickē.

iske, dispossesse the Diuell, raise the dead, and canst thou now forget to shew Mercie, which art Mercy it selfe? I come vnto thee, O my Redemer: I come vnto thee, O eternall Creator of Heauen and earth, beseeching thee, that as the holy King Dauid did accept at his Table, and shew fauour vnto Mesphibosheth, 2 Sam. 9. 11. though of himselfe deformed; yet for the loue of Io-nathan, of whom hee came, willing, thereby to honour the Sonne for the fathers sake. So may it please thee, to admit mee, though of my selfe most deformed, in the Loue of him, in whom thou art well pleased.

I offer vnto thee an humble heart: and had I many hearts, I would offer them all vnto thee. Lord, I can be no more without thee, nor liue without thee, then can this bo-dy of mine remaine when life is taken from it. Wherefore necessitie

necessite diuine bnto theē,
and Mercy ministreth bold-
nesse: by how much the more
vnworthy I am, by so much
the more art thou glorified in
shewing mercy.


CHAP.


CHAP. 17.

A Meditation vpon these words:

*Whence commeth this, that my Lord
commeth vnto mee?*



Ee bringeth him-
selfe that sendeth
not another : he
which hath so ma-
ny Spirits his
Ministers, com-
meth himselfe vnto his Ser-
uants, visiteth the sicke, lifteth
up and comforteth the fallen,
helpeth the afflicted, refresheth
the hungry with his owne bo-
dy and bloud, who aboundeth
with so many, so diuers meanes
and medicines, as to whom
the fulnesse of the whole earth
doth appertaine. Hee bringeth
himselfe vnto thee (O my
Soule) as a Father, when hee
prosecuteth thee with Loue :
as a Brother, when he maketh
thee

thee by adoption, the Sonne of God: as a fellow, when hee appointeth thee a Co-heire of his heauenly Kingdome, as a heauenly repaste for thy eternall safetie: as an Intercessour for the remission of thy sinnes. O the wonderfull loue of the Son of God! vnde venit? from whence commeth this, that my Lord commeth vnto me?

C H A P. 18.

A Meditation vpon these words
of the Centurion :

M A T. 8. 8.

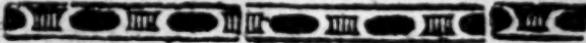
*Non sum dignus ut intres sub tectum
meum.*

Lord, I am not worthy that thou
enter vnder my roofe.



Lord, hadst thou
rather be at ano-
ther mans house
with dishonour,
then at thine owne
with honour ? at
least (O good Jesu) if thou
hadst no respect of thine ho-
nour, if thou castest vnder foot
all praise and renowne, if thou
takest vnto thee every vile sin-
ner, yet haue regard to my
estate : Lord I confesse, I am
not worthy that thou shouldest
come vnder my roofe : Thou
knowest

knowest my pouertie and need,
I haue this pwore cottage farre
vnmeet to entertaine so great
a Guest as thou, O my Lord.
This body is not compact of
Gold and Siluer, but of dust
and ashes, and also subiect to
infirmities, diseases, and death.
This Soule ioyned to my bo-
dy, is farre from that holinesse
it shold be endued withall,
farre vnmeet a place it is for
such a personage. I am alto-
gether confounded, I tremble and
shake at the comming of so
great a Guest into so pwore a
house, as my selfe.



CHAP.

C H A P. 19.

A Meditation vpon these words,
Tantum dic verbum & sanabitur anima mea.

But onely say the word, and my Soule shall liue.



And art thou ignorant (O my Lord) who thou art ? what a one and how great ? Thou art God omnipotent, thou Lord of all, thou art the Creator of heauen and earth, and whatsoeuer is contained in the vast compasse thereof : thou hast raised me vp, as all other things else , of nothing : thou hast cloathed me with this body, and hast giuen me a right and righteous Soule : thou hast restored this Soule fallen from the state of Innocencie :

H

thou

thou hast illuminated it by grace, and washed it in the sacred font of Baptisme. O my Lord, thou art hee that rulest and gouernest me: thou wouldest for my sake become man, die for mee, suffer for mee the very death of the Crosse: so much could Loue and Charitie preuaile with thee: Lord, thy Grace is sufficient. And wilt thou turne then into my house to refresh my saint Houle, to cure me being weake, and heale me being sick? Will not thy onely word suffice, wherewith thou hast cleansed the Leapers, dispossessed the Diuels, raised the dead? It will suffice O my Lord: Dic verbum, & sanabitur anima mea, say the word, and my Houle shall be healed.

C H A P. 20.

A Meditation vpon these words :

M A T. 8. 7.

Veniam & curabo eum.

I will come and cure him.



If it please theé so,
neyther wilt thou
haue it other wise,
behold thy Her-
uant : be it vnto
mee according to
thy word. Come downe Lord
Iesu, or euer my Soule dyeth.
Now a way lyeth open vnto
thee, my Soule. O my Soule,
I will shew thee great ioy, re-
ioyce and be glad, for thy Crea-
tor commeth vnto thee : thy
Saviour commeth vnto thee,
who hath fought with thy ene-
mies, sustained wounds, spent
his life for thee. Behold how

hee desirerh to enlarge thee with
the most ample gift of his most
blessed Diuinitie? Where wilt
thou lay vp these things my
Soule? & how great is hee to
whom the thrones and domina-
tions serue, on whom the holy
Host of heaven doe attend?

O my Soule, admite the
wonderfull pietie, and ineffa-
ble dignitie, wherewith he hast-
eth to visit thee, and maketh
speede to come vnto thee? but
arise, runne forth to mete him,
hasten this meeting, rejoyce
and congratulate for the com-
ming of such a guest: cry with
a devout heart: Lord, what is
man that thou art so mindfull of
him? Psal. 8.2. And say with the
same Prophet: Who am I that
thou hast brought mee to this?
2 Sam. 7. 18.

The

The Soliloquie.

Lord, how much dost thou submit thy selfe, while thou dost not disdaine to enter into the vile cottage of my Soule? It was sufficient for thy loue, to be boorne for me in a Stable. That thou descendedst from heauen to rest in the wombe of the blessed Virgin, was not such a meruell, for that it was the wombe of a most pure creature. O holy Elizabeth, who being visited and saluted by the Mother of this Lord, considering the dignitie of this Maiestie didst say, Whence commeth this vnto mee, that the Mother of my Lord commeth to me? Therfore what shall I say, to whom the Lord himselfe commeth, by infinite parts farre aboue Mary? He commeth vnto me, not onely to visit mee, but also to unite me to him, and enrich me with heavenly gifts. O my Soule,

I greatly rejoyce, that thou hast delivered to Jesus of thine owne will, the gouernment and possession of thy selfe: but understand that by this act thou art bound to proclaim open warre to all sinnes, the capitall Enemies of thy Lord to whom thou art delivered: neyther canst thou any more, without manifest offence of Rebellion, giue an enterance of sinne into thine house now dedicated vnto Christ. O my Soule, enter into consideration, see with what bond of relouing Jesus, who hath loued thee first, thou art bound. O God, how unlike are thy doings to the actions of the Princes of this world!

King Ezechiah, 2 Kings 20.13. that hee might declare his fauor vnto the Embassadors of the King of Babel, shewed them all his riches and treasures, not giuting them any part thereof. Thou dost, O most gracious Lord, not onely shew vs thy treasures, but freely bestowest them

them vpon vs. I see not (O my Soule) how thou art able to recompence so great good-will, onely yeild thy selfe wholy to the loue of thy Redemeer: for it cannot be thou shouldest serue two Maisters. It cannot be that the Ark of God, and the Idoll Dagon (1 Sam. 5. 4.) should stand in one Temple: If thou prostrate thy selfe to the loue of Creatures, thou shalt undergo a hard scrutitude: but if thou follow Christ, thou shalt finde rest and quiet. O my Soule, wes were created to serue and worship God: what higher part of his worship, then to come and be partakers of his Deitie. O my Soule be prepared.



C H A P. 21.

A Meditation vpon that which
Saint *Paul* teacheth in the first
to the *Corinthians*, Chap. 11.



Consider that the Apostle in the preparation to the most holy Communion, requireth these things: the first is, that the Communicant examine his owne Conscience, which is signified in these words: Let a man proue himselfe, and so let him eate of this bread, and drinke of this cup. If he find his conscience defiled with some sinne, let him make a most humble and penitent confession thereof.

2. Secondly, the Apostle would that the holy Eucharist be receiued worthely, otherwise the danger is great: for,

for, hee which with a corrupt
minde and euill intention ap-
proacheth vnto the Lords Ta-
ble, eateth and drinkeith his
owne iudgement.

3 Thirdly, S. Paul would
that a difference be made be-
twene these holy Elements,
consecrated to a most diuine
use, and the prophane repasts
of the body onely.

For the first of these, let a
man proue or examine himselfe:
in prouing or examining him-
selfe, he first is, to consider if
hee stand in the true ffaithe of
Christ, to be sorry for his sinnes
past, to haue a purpose to lead
a new life. Againe in prouing
himselfe, he must goe ouer all
the ages of his life, all places
wherin he hath liued, all com-
panies wherein he hath conuer-
sed, to what faults hee hath
beene most inclined, and so
rip vp his sinnes passed as so
many scarres, and goe to the
Physitian that will cure them.

For the second, let him
h 5 endeavour

endeuour to be a worthy Recetuer, comming with all humilitie both of body and minde.

For the third, let him take heed that hee put a difference betwene the Bread the Wine in this most holy Sacrament, and that which is common.

CHAP.

C H A P. 22.

A Meditation vpon that of the
Prodigall Sonne, when he was
receiued of his Father. *Luke*
15. 20.

Hese thre things
which the Apostle requireth in
this preparation,
may be considered in the recei-
uting of the Prodigall Sonne.

First, hee ffeleth with griefe
his owne miserie, hee acknowledgeth his owne unchristinesse,
confesseth his sinne, whereby
inclusively, he craueth pardon,
which done, his father receiuethe
htm.

2 Secondly, he is clothed
with a new garment, which may
signifie the clothing of righteousnesse, which is made white
in the bloud of the Lambe.
Apoc. 7.14.

3 After all, he sitteth downe
at the Table, eateh the fatte
calfe, or that blessed Sacrifice
that was once offered for all,
is entertained with mirth and
melodie. For, is there not joy
in the presence of the Angels of
God in heauen, ouer one sinner
that repenteth ? Luke 15. 10.

The Soliloquie vpon this prepara-
tion.

LORD, although thy Apostle
had never mentioned the
purifie of conscience, which is
required to this diuine Sacra-
ment, who would not judge,
that thou, the fountaine of all
purifie, oughtest to be receiued
with a pure and cleane heart ?
O most mercifull Lord, how
little dost thou require of vs,
to eate of that Lambe sent of
thee from heauen, by whose of-
fering wee are deliuered from
the seruitude of sinne.

The

The Jewes, to eate their
Pascall Lambe which was but
a shadow and figure of this,
ought to prouide them a Lambe
of a yere old, Exod. 12.13. with-
out blemish, which roasted by
fire, shold be eaten hastily of
theni, with sweete bread and
wilde Lettice, with their loynes
girt, their shoses on their feete,
their staves in their hands. O
how grieuous and troublesome
was this burthen, (containing
the force of the Law!) It was
of that sort whiche S. Peter wit-
nesseth: Neyther your Fathers
nor you were able to beare. But
to the eating this true Lambe,
which taketh away the sinnes
of the world, thou dost require
no other thing in the Law of
Grace, but the puritie of Con-
science, and devotion of heart.
O how true is it (my louing
Jesus) whiche thou hast said of
the Law, Math. 11.28. My yoke
is sweet, and my burthen light?
Yea, truely, so light and sweet,
that if there were not that
would

would imagine a labour in the precept, it should not deserue the name of a Burthen or Yoke.

O my Soule, now thou seest to how few things Christ hath bound thee, and how he hath giuen thee abundance of his grace in this life, by the benefit of this most holy Sacrament, and in the other life eternall glory. Onely take heed to thy selfe, that seeing the Lord of his infinite goodness, hath giuen thee so easilly this inestimable commodtie, thou doest not againe relapse into destruction.

Consider earnestly what thou shouldest doe: not to receive so gentle a Lord, whiche commeth to enrich thee with his gifts, were great inhumanitie, very pernicious vnto thy selfe: but to receive him vnworthily by thy default, were mere sloachfulness, whiche procureth iniury to him, and punishment vnto thy selfe.

Thou

Thou shalt doe well to imitate the example of the poore Countrian, who understanding that the King would rest in his house, remoued all things which he thought might offend the Kings eyes, diligently swapt all his house, and althoough he could not beautifie it according to the worthinesse of such a guest, yet hee did as much as hee was able, to receiue him in seemly and decent manner : hee goeth to mette the King with all spedde, receiuereth him with great ioy, giuereth him many thankes, for this so great fauour. If then so many things are done to an earthly King, what wilt thou doe (O my Soule) to the King of Heauen, who commeth not to lue at thy cost, but to impart his goods vnto thee ?

Labour therefore in cleasing and decking thy selfe, hang the Chamber or vpper roome of thy best Deuotion with the Tapestrie

Tapestry of Holinesse, and welcome him with Loue, who of Loue, saith: My delight is to be with the Sonnes of men, Prou. 8. 31.

CHAP. 22.

sonnes or discouer the : somwhat
are content to thinke you haue
your lessones done and thinke
you haue learned all that you
can . this is a very ill CHAP.
and are righte greate of mirth
that they can not videte the
et (alioq^t snt Ch) see ynde
sunt oþer, mousell to purchase
þe see qþt as well of þer þe
and other bid drame of þe

et alioq^t stolouer þe þe
and other bid drame of þe
et oþer, mousell to purchase
þe see qþt as well of þer þe
and other bid drame of þe

C H A P. 23.

A Meditation for the day wee are
to communicate.



B what day you communicate, as soon as you awake earely in the morning, thinke that the Lord doth expect you this day at his heauenly Table. Thinke of putting on the inward Ornaments of the Soule, as Faith, Repentance, Devotion, Charitie, Humblenesse of minde, and such like.

1 Consider how Christ in his Conception tooke our nature and that wee in this spirituall conception of him should expresse many diuine qualities of his nature.

2 Consider you are to receue him this day in the state of

of grace, who shall one day
receiue you in the state of
glory.

3 Consider that of the first
eating it was said: That day
thou eatest, thou shalt dye: but
by this eating, that day thou
eatest thou shalt liue, John 6.

4 Esteeme thy selfe vnwor-
thy, and say: sweet Jesu what
loue is this thou pursuest me
withall. Behold Lord, I pre-
pare my selfe this day to re-
ceiue thee into the poore Cot-
rage of an humble heart: but
alas, the Wise-man Salomon
himselfe, when he had in many
yeeres, and by much cost built
the a Temple, 1 Kings 8. did
notwithstanding maruell, that
thou the God of all Maiestie,
wouldest vouchfase to abide
and dwell in it. What shall
I say, who haue bestowed so
little paines, so small cost in
preparing the a Temple: I
beseech the to turne my Soule
into a house of Prayer, and
to whippe out all euill Af-
factions,

ctions, that it may be rightly said to be, Domus tua, Thy house.

5 Make one repentance with Mary Magdalene, one heartie Repentance for all that is past.



CHAP.





CHAP. 24.

A Meditation taken out of the History of Zacheus. Luke 19. 2.



Zacheus desirous to see Jesus, but for that hee was of a low stature, hee could not see him for the multitude of people, hee went vp into a tree, where Christ should passe by.

2 Christ passeth by, and casting his mercifull eyes on Zacheus, said: Zachee, make haste to come downe, for to day I must abide in thine house. Hee came downe then rejoycing, and receiueth him into his house, thinkeing that hee was greatly rewarded.

3 Thirdly, the Jewes when they saw Christ turne into the house of a sinner, they mur-

murmured: which Zacheus perceiving, turning to Christ, said, Behold, halfe of my goods, I giue to the poore, and if I haue defrauded any thing from any man, I restore foure-fold. But Jesus said unto him, Saluation is come vnto thy house.

The Application of this Historie.

That thou maist be partaker of saluation which is offered in this Sacrement, it is necessary, that thou be desirous to know and taste Christ, who is after an heavenly manner contained in the same. And to know him, it is necessary first, that thou list by thy minde on high, and consider the greatness of God, keepeing in the meane while, the ground vnder thy feete, as Zacheus kept it, when he stod vpon the tree, that is, to procure that our temporall businesse be then vnder vs, and not

not ouer our head by distracting
vs in deuotion.

2 Wee must receiue our
Lord, not with Melancholy,
or anguish of doubts, but as
Zacheus did with ioy, which
springeth from a vehement af-
fection towards this holy Sa-
crament.

3 Consider that it is not
sufficient to receiue Christ into
our house, and then put the
hand in the bosome, but wee
must furnish the sacred Com-
munion with good workes, by
relieuing the necessities of our
neighbours, after the example
of Zacheus, and he which doth
so, shall heare that comfortable
voce, This day saluation is come
into thine house.

The fruit.

The fruit of this meditation
shall be to desire and aske
of God, an affection to this Sa-
crament; from which affection
springeth spirituall Confola-
tion,

tion, necessary to the holy Communion.

The Soliloquie.

O My bountiful Jesus, how liberall art thou towards him, who doth desire and seeke thee? Zachee was held with desire of thee, but of seeing thee onely, and thou not onely didst shew thy selfe of him to be seene, but also calldst him, and truistedst thy selfe into his house: on whom to augment thy fauour, thou bestoweddest salvation: Oh, how well hath the Prophet said of thee: All Nations seeking thee, shall rejoyce and be glad. And let them say alwayes which loue thy sauing health: The Lord be magnified.

Zachee, thou worthily rejoycest, because thou hast him in thyne house, which maketh all Angels to rejoyce. Onely rejoyce and esteeme as nothing,

if

if the Jewes murmure, and call
thee sinner, since hee is at hand
for thee, which can defend and
iustifie thee, toyne thy selfe to
him, and he will be as a buckler
for thee, and thou shalt also vnder-
stand how sweet the Lord
is. O my soule, thou hast also
cause of reisoycing, and perad-
uenture greater then Zacheus
had, seeing to thee also commeth
the fountaine of all ioy and
gladnesse. Hearre what the Pro-
phet Zachary saith vnto thee :
Reioyce O daughter Sion, and be
glad O daughter Ierusalem, be-
hold thy righteous King and thy
Saviour commeth vnto thee : noz
commeth he to exact a Tribute,
or to command any Taske, but
onely for the cause of sauing
thee, and defending thee from
the rebuke of thine enemites.
Thinke not that a greater be-
nefit is shewed to Zacheus, then
to thee : for whilst thou dost
spiritually receive him vnder
the accidents of bread and wine
by faith, & after a most heauenly
manner,

manner, hee sheweth that hee is come vnto thee, not onely to conuerse with thee, and bessow saluation, as he did to the house of Zachee, but also to vnite hym selfe to thee, that thou maist be one certaine thing with hym, which is the effect of this heauenly meate.

Who doth not see then that this is a farre greater benefit? Oh my gracious Lord, seeing thou hast vouchsafed to enter this peare house of mine, giue me grace, that it may not happen to me as to the vngratefull Jewes, who in the day of Palmes, receiued thee with joy and triumph into Ierusalem, but a little after, they cryed to Pilate, Crucifie him, crucifie him: and casting thy Crosse vpon thy shoulders, cast thee forth of the Citie. Let me die O Lord before; yea, let me dye a thousand deaths, then that I cast thee out of me: for that were to thrust thee out of thine owne house.



C H A P. 25.

A Meditation vpon these words
of Christ:

L U K E 19. 5.

Hodie ospites me manere in domo tua.

To day I must abide in thine
house.



Ho am I (O most
bountifull Jesu) that thou desirerest
to abide with me? who am I that
may deserue to encertayne thee
the Lord of Heauens? What
dost thou finde in me, that doth
so much delight thee, and invite
thee to come vnder my rofe? art
thou ignorant of my most vile
beginning? I am not of the
number of that celestiall and
divine Legion, I am not a Hera-
phin, not an Archangel, not an
Angell,

Angel, nor any of the Thrones,
or other most sacred spirits, my
being differeth much from them,
freed are they from all admixtion
of body, pure, and innocent: I
was borne in sinne, drawing my
beginning from the earth, so
meane a subiect, I am not worty,
O my Saviour, of thy di-
uine presence: happily thy de-
light is to be with the sonnes of
men: true, but I am not Abra-
ham, I am not Moses, I am not
as the blessed Virgin: no, I
beare not the least similitude of
these blessed Saines in heauen,
while they remained in the
world. What shall I say? I
am sorie O my Lord, I am no
more worthy to receive thee
then I am: but my comfort is,
that as thou takest mercy on
the woman of Canaan, and all
distressed people that came unto
thee, so thou wilt take mercy
vpon me.



C H A P. 26.

A short forme of Confession to
be made in priuate, before the
receiuing of the blessed Sacra-
ment.



Miserable sinner,
confesse and ac-
knowledge with
bended heart, and
hands lifted vp in
the presence of Al-
mighty God, my many and ma-
nifold sinnes, and that I haue
transgressed sundry wavyes a-
gainst the Precepts of the first
and second Table; I am sorie
from the bottome of my heart,
and it grieueth me, that I haue
so often offended thes, I come
vnto thes as an humble sutor,
to obtaine mercy and pardon for
all my offences, I beseech thes
to sanctifie me by thy holy spi-
rit, to strengthen my faith
against

against all assaults : so seale vp
in mee by this holy Mysterie,
that comfortable hope of the life
to come. Direct me, I beseech
thee, now approaching to thy
holy Table, that I may abide
with thee, and be a fit habita-
tion for thy holy presence, both
now and for euermore. When
I consider thou didst create me,
not being aske^d to redeeme mee,
not being required, it turned
my teares of sorrow into teares
of ioy, my teares of feare into
teares of loue. O my Sauiour,
shew mercy, for with such great
sinners as I am, thou givest
greatest honour, as thou didst
by Mary Magdalene.



C H A P. 27.

An Admonition mouing all to reconcile themselves, and forgiue their enemies before they be partakers of the most holy Sacrament.

When thou bringest thy gift to the Altar, (saith Christ our Saviour,) Mat. 5. 25.) & there remembereſt that thy brother hath ought againſt thee, leaue thine Offering before the Altar, and goe thy way, and firſt be reconciled to thy brother, and then come and offer thy gift. In the 11. also of Saint Marke and 25. he ſaith vnto his Disciples: When you ſtand to pray, forgiue, if you haue ought againſt any man, that your Father which is in heauen may forgiue you your trespasses. By both which teſtimonies

monies of holy Scripture, wee
learne, that all our Oblations
and Prayers (otherwise in
themselues amongst the best
actions of a christian life) are
in no case acceptable vnto God,
without our reconcilment and
charitie first had with men. The
Wise-man Eccles. 28.2.3. could
thinke it vnmeet in very rea-
son, to aske mercy when we our
selues denie mercy. Wee may
remember that the vnthankfull
debtor that would not remit his
fellow seruant, (Mat. 11. 30.)
for his uncompassionate vlage
of his said fellow, found him-
selfe the like measure, that is,
iudgement without mercy, at
his Masters hand.

With what countenance
(faith one) can wee luke vp to
heaven and say, Lord forgiue vs
our trespasses, and yet reuenge
with all extremitie the least of-
fences offered vnto our selues?
No, no, he that seeketh venge-
ance, shal surely find vengeance,
Mihi vindictam, ego retribuam:

vengeance is mine, (saith the Lord) I will reuenge. Wee must let God alone to rright our wrongs, vnlesse we will usurpe that power which is duely proper vnto him: for our selues, we should not forget the Wises mans counsell; forgiue thy neighbour the hurt that hee hath done thee, so shall thy sinnes also be forgiuen thee when thou prayest: Should a man beare hatred against man, and desire forgiuenesse of the Lord? Peter saith vnto Christ, Maister, how often shall my brother sinne against me, and I forgiue him? vntill seauen times? No Peter (saith our Saviour) I say not vnto thee, vntill seauen times, but vntill seaventie seauen times, that is, quoties, to ties, how often soever hee sinneth against thee, so often shalt thou forgiue him.

The offering vp of sacrifices in the old Law, was a speciall part of that worship the people were wont to performe vnto Almighty God as an acceptable seruice

seruice vnto him. But the Prophet Esay tels them, Esay 1. 11. all their offerings were vtterly displeasing vnto him: for why? they were all set on crueltie and reuenge: their hands were full of bloud, and therefore GOD would accept of no Sacrifices at their hands. Our Oblations that are done in loue with God and man, those ascend like the smoake of Abels Sacrifice, and are well pleasing vnto the most highest.

But how should flesh and bloud forgiue, where wrong and iniurie hath beene offered? that which Adam cannot beare, Christ can, that which to nature is so much against nature, and therefore difficultie, is to Grace nothing so: that which Heathen men will so hardly brooke, is to Christians, who haue or should haue a further perfection, more facile and easie. Wherefore our Saviour tels his Disciples of somwhat more then louing them, who loue first.

Ego dico vobis, diligite inimicos,
I say vnto you, loue your ene-
mies, doe good vnto them that
hurt you, pray for them that
persecute you: we forgiue, we
loue our very enemies, for his
sake, who hath done farre moxe
for vs. What greater loue (saith
Saint Iohn) then for one to giue
his life for his friend? yet greater
was Christs loue who gaue his
life for vs that were his ene-
mies: we haue some reason to
help the distressed, to relieue
the poore and neddy; for the ve-
ry beholding of their necessitie
doth often moue compassion:
but to loue our enemies we
haue no reason in the World,
but onely for his sake who hath
commanded all those who pro-
fesse his name, and expect his
kingdome, saying, Diligite ini-
micos, loue your enemies. We
forgiue, and why? Christ hath
forgiuen vs. We shew mercy,
and why? Christ Iesus hath
shewed mercy vnto vs. Quid
contra nos proximus, saith an
ancient

ancient Father, shall wee see what our neighbour hath done against vs, and shall we not see what Christ hath done for vs? God forbid.

All that wee doe or can forgive, are pence onely, Christ he forgiues tallents: we few, hee tenne thousand: wee shew loue, but Christ shewed loue indeede; loue without example. Were wee as ready to remember benefits, as wee are iniuries, we would be more charitable, then we often are.

But being ready to reuenge, doe we know how sone we may stand in need of God our selues? no verily: and therefore we had neede to shew compassion to others.

When as now Iacob their Father was dead, Iosephs Brethren thought Ioseph would reuenge all the wrong they before bniustly offered their Brother, they were deceived, Ioseph tels them hee meant nothing lesse: Am not I (saith hee) vnder God?

as

as if hee should haue said, my selfe am readie to aske forgiuernesse of God, and should I not from my heart forgiue you my brethren? I do, I doe. Wherefore one saith: *Qualem erga te Deum habere vis, talem te erga proximum ostendas, as thou wouldest haue God be vnto thee, so be thou to thy neighbour that hath offended thee.*

To moue Chritians to this loue, Chrit our Saviour goeth further and saith: forgiue, that you may be the Children of your Father which is in heauen: for he causeth the Sun to arise on the iust, and on the vniust. It was a token that Dauid was of the Stocke of Iesse, when hee would, not onely not hurt King Saul his enemy when hee was aliue, but would euен shew mercy vnto his Off-spring when hee was dead. They giue testimonie that they are his followers who prayed for his enemies, (Father forgiue them) who shew them-

themselves ready to remit, and can finde in their hearts to forgiue offences offered. S. Ambrose told a great Emperour of the world how Christians did auenge themselves: Our weapons (saith hee) are our pray-ers and teares: wee weepe for our persecuters, wee pray for them.

Neither shall our forgiuine-
goe away empty: for this active
mercy shewed vnto men, shall
be rewarded with passive mer-
cy by him, who hath said:
Blessed are the mercifull, for
they shall obtaine mercy. Hence
it commeth to passe, that our
enemies may doe vs as much
good as the best friends wee
haue in the world: whereas
in forgiuineing them, wee re-
ceiue forgiuenesse of G D:
but for one drop of water gi-
uen, wee receive by a gaine-
full interest, a whole Ocean
Sea: for our two Mytes, the
whole treasure of the Temple.
Wee glue small benefits, and
for-

forgtue some trespasses, but with God there is no depth of his bountie, no number of his mercies.

If at any time we are iustly moued (as wee often are) to vse that Quid retribuemus? of the Prophet, Psal. 116. 11. what shall wee doe vnto the Lord for all the benefits he hath done vnto vs? we will take the cup of saluation, and call vpon the name of the Lord; then most especially approaching to these holy Mysterie, which the old Christians in the Primitiue Church well remembryng, gaue evident testimonies at this solemne occasion by their liberallitie to the poore, their visiting the sick, and other like works of mercy.

And besides their charitable relief of the needie; it is wonderfull to consider, and it may doe a good mans heart good to call to mind the uniuersall peace and peaceable vniōne they retayned among themselves, all assembled

assembled in one communion of
Saints, to worship him on
earth, with whom they hoped
shortly to rejoyce in heauen.
They forzat not that charge
left by Christ at his departure
from the wold : by this shall
men know that you are my Disci-
ples, that you loue one another;
nor that louing entreatie of A-
braham had with Lot, Gen. 13.11.
Let there be no strife betweene
thee and me, betweene thy heard-
men and my heard-men, for wee
are brethren.

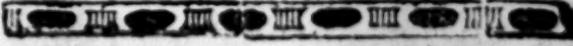
Be of one minde, (saith the
Apostle, 2 Cor. 13.) liue in peace,
and the God of loue and peace
shall be with you. And to the E-
phesians he saith, Let all bitter-
nesse, and anger, and wrath, be
put away from you, with all mali-
ciousnesse : Be courteous one to
another, forgiuing one another,
euen as God, for Christs sake for-
gaue you. There is but one body,
one spirit, one faith, one baptisme,
one G O D which is aboue all,
through all, and in vs all.

In this mystery, as the faithfull finde tranquilitte of conscience wrought within : so also they finde the spreading of charitie towards men abroad : which charitie thinketh no euill, beleeueth all things, hopeth all things, endureth all things.

When as Christ our Sauour was now to celebrate his last Supper, he himselfe washeth his Disciples feete, wipeth them with a Towell, giueth a precedent of humilitie and loue, admitteth Iudas that bare an euill minde towards him, to his owne dish, giueth him a sop, speakes mildly vnto him, which all were tokenes of loue : should we not take example by our Lord and maister ? When may we more fitly vse that Hymne of the Angels, respecting the common cause of ioy, we haue, Glory be to God on high, in earth peace, towards men good-will : and not good-will in shew, but euен in singlenesse of heart : Wherefore to conclude with that

that of the Apostle Saint Paul,
Philip. 2. 1. If there be any con-
solation in Christ, any com-
fort of loue, any fellowship of
the spirit, be wee of one accord,
let the same minde be in vs that
was in Christ, who humbled
himselfe: wherefore God hath
highly exalted him, and giuen
him a name aboue all names,
that at the name of Jesus euery
knee should bowe. Philip. 2. 10.

CHAP.





CHAP. 28.

Of the manner in particular how
the faithfull Communicant is
to examine himselfe.

Hat a Christian man is to examine himselfe before he presume to eate of this bread, and drinke of this cup, was before shewed to be the counsell of the Apostle Saint Paul, or rather of him from whom S. Paul spake: Now of the manner in particular of this examining: The first thing to be considered is, that a Christian man thinke it not grieuous to search the secrets and corners of his Soule, which David, though a King and called away with many affaires, ceased not to doe, as appeareth Psal. 6.

Then let him goe ouer all
the

the particulars of his whole life, as in what age, in what place, at what times, and in what companie he hath liued: let him call to minde how he hath obserued Gods commandements, the workes of mercy whiche he hath omitted, the seauen capitall sinnes, or any one of them whiche he hath committed.

In this manner: first, how he hath offended in pride, whether he hath desired batne-glorie for the gods of Nature, as beaurie, strength, youth: for the gods of this world, as land, Cattaille, rich cloathing, siluer, gold: for the gods of grace, knowledge, eloquence, wisedome, or other vertues: if hee haue despised or mocked others whiche haue wanted any of these: if hee hath fained himselfe by hypocrisie more holy or vertuous then hee hath beeindeinde: if he haue shewed himselfe by boasting to haue magnified himselfe, that hee hath had

had giftes singular before others: if hee hath bene proud of his kindred, or friends, or fauour, or office, or dignitie: if hee haue disdained his kin-
dred, because of their pouertie: if hee haue bene disobedient to Superiors: if hee haue trusted in his owne wit: if hee haue loued singularity in speech, singularitie in fasting, singularitie in prayer, neglect-
ing that whiche is ordained by the Church: if hee haue bene curious in searching into high and intricate Mysterie: if hee haue bene proud in iustifying himselfe, and preferring his owne deedes before the deedes of others.

Secondarily, in wrath: let him call to minde whether he hath bene moued or stirred vp to anger against any man: if hee haue wished him any hurt in body, godes, or good name: if hee haue long time kept malice in his minde, often thin-
king how hee might reuenge:

if he haue vexed or troubled any man by suite, rather vpon spleene then equitie: if he haue cursed or asked vengeance vpon any, though it were his enemie: if he haue beene impatient in time of trouble, sicknesse, or any other aduersitie.

Thirdly, in Enuy: if hee hath beene glad of other mens hurt, and sorie for other mens profit, as their godd same or prosperitie whatsoeuer: if hee haue in himselfe defamed any eyther priuily or openly, or giuen helpe or counsell thereunto: if hee haue made debate or discord betweene partie and partie, or hath let to make peace and vnitie to the vttremost of his power.

Fourthly, in Couetousnesse: let him bethake himselfe whether he hath taken other mens godds, by theft, or any other slynster or corrupt meanes, or had a will or purpose so to doe: whether hee hath withholden other mens godds wrong-

wrongfully from them : whether he hath by faire promises fraudulently deceipted any : whether hee hath vsed any false wares, light waights, scant measures, or the like : whether hee hath detained goodes to his owne vse, which were intended to the vse of others : whether hee hath for aduantage sake, vsed falsehood in word or dede : whether hee hath withdrawne his hand from charitie and refreshing poore people when hee might haue relieued them : last of all, whether hee hath bee ne desirous of heaping vp worldly goodes, rather then of laying vp treasure in heauen.

Fiftly, in Sloath: if he haue bee ne negligent or carelesse in Gods Seruicee, specially vpon the Sunday and Holy-day : sloathfull to come to the church, sloathfull to pray when he was there, sloathfull to heare the word of God, sloathfull to apply his minde to good thoughts and godly meditations : if hee haue

haue beeне carelesse to restraine his eyes from vnlawful looks, or his feate from euill wayes: if hee haue spent his time in idlenesse, or left vndone things he ought to haue done.

Sixtly, in excesse of eating and drinking: whether hee hath lightly regarded times of fasting: whether hee hath eaten or drunken at any time vnto surfetting, or by excesse hath fallen into dissolute mirth, and retchlesse behauour: whether hee hath had inordinate delight in eating and drinking, or desired meates and drinke more costly and delightsome then he ought.

Seauenthly, in Luxurie: whether hee hath kept in his minde euill thoughts with delectation: whether hee hath not fled the occasions of this sinne as much as possibly hee could, and euermore beeне carefull to keepe his body as the Temple of the holy Ghost.

When hee hath remembred diligently in the secret counsell house

house of his Conscience all defects, then let him prostrate himselfe in penitent prayer, and say:

I accuse my selfe, that I haue bee[n] negligent in putting away euill thoughts: for which I cry God mercy.

I accuse my selfe, that I haue spoken baine words, idle and vnp[ro]fitable: for which I cry God mercy.

I accuse my selfe of my workes, that I haue not done them so purely for the loue of God, as I ought: for which I cry God mercy.

I accuse my selfe that I haue not kept my flue senses, especially mine eyes, from all occasions of offending God, as I ought: for which I cry God mercy.

I accuse my selfe of impatience in aduersitie, which I haue not taken as from the hand of God, but haue bee[n] often vpon little occasions disquieted and troubled: for which

which I cry God mercy.
I accuse my selfe that I haue
not performed the w^{or}kes of
mercy, eyther spiritual, as com-
forting the afflicted, counselling
the ignorant, calling them home
that goe astray, reproouing them
that wilfully offend: or corpo-
rall, as visiting the sick, fee-
ding the hungry, relieving the
destressed: for which I cry
God mercy.

I accuse my selfe for that I
haue beeⁿ so vnhankfull to
almightie God, for all his be-
nefites bestowed vpon mee: for
which I cry God mercy.

I purpose stedfastly to amend
my former imperf^{ec}tions, and
to continue Christ's faulhfull
seruant vnto my liues end.

CHAP. 29.

Of Restitution.

Amongest those things which are needfull in preparing our selues, Restitution may not be omitted, by which satisfaction is made for hurt or damage done vnto others, iniurie is recompenced: concerning which Restitution, these Circumstances are to be obserued.

First, who it is that doth an iniurie: secondly, to whom it is done: thirdly, what this iniurie is: fourthly, how great: fiftly, the place where: and sixtly, the time when.

For the first: who ought to make restitution? Surely he whosoever hath bene the cause of vniust receiuting or retaing

ning that which was anothers.

For the second, to whom Restitution is to be made: surely to the right owner, or party injured: if accessse may not be had to the partie injured, let restitution be made to the Lord of all, by giving to the poore: if the partie to whom Restitution should be made be dead, it shall be giuen to his heires: if his heires be unknowne, they shall be enquired or sought out: if they may not be found it shall be giuen to Christ in the poore.

For the third: what is to be restored? Surely that which of right belonged unto another, which any had vpon trust, or loane howsoeuer.

For the fourth: how much ought to be restored? if the quantitie of the thing or losse be certaine, then let the same quantitie be restored, if vncertaine (as often it commeth to passe in iniurie) then let so much be restored as good and wise men shall thinke conuenient.

For the fift, to wit, the place where Restitution ought to be, surely in the place where the losse was had.

For the sixt, Restitution must haue reference vnto the time, that it be done forthwith, or at least-wise so soone as conueniently it may be: for the negative precept is included, thou shalt not hold that which is anothers, so that there be a readinesse of minde to perfoyme this, though the execution thereof be deferred for a season.

CHAP.

CHAP. 30.

Other Rules concerning a mans
examining himselfe before the
holy Communion.



Examination, or
probation of ones
selfe, may be redu-
ced to these four
heads: whereof,
the first is Faith:
the second is Repentance: the
third, an heart occupied in no
other affaires then holy and
heauenly: the fourth, a resolu-
tion to newnesse of life.

Concerning Faith, the
Communicant ought principally
to belieue that G D D,
through Christ Jesus, is be-
come propitious vnto man, and
that through him, he attaineth
full redemption.

Concerning Repentance,
it is requisite that he be soze

for his sinnes: for Repentance makes him feele the burthen, and feeling the burthen, to goe vnto him that will ease all those that are weary and heauie loade. Repentance makes him to finde the disease, and finding the disease, to runne vnto the Physician, and receiuue this spirituall Physiske of the Soule.

Concerning an heart occupied in holy and heauenly affaires, what better thoughts may possesse the minde of a faithfull Communicant, presenting himselfe at the Table of the Lord, then these or the like? O God thou art good! O Soule thou art happy!

Concerning a purpose or resolution of newnesse of life, constantly to purpose to himselfe that he will correct all his faults, and not commit them againe for all the riches that the world can yeld. And although hee hath a thousand times fallen into the same, yet so often also to purpose to himselfe

selfe amendment: yet with this respect, that not by his owne strength hee may hope to performe this, but to place all in the aide and assistance of God: from whom euery good and perfect gift descendeth. James 1.17.

K 4 CHAP.



CHAP. 31.

Of quietnesse, and removing the incumbrance of worldly affaires and businesse before the receiuing of the holy Communion.



Great defects there are in many that comming vnto the holy Supper of the Lord, they come sometimes perplexed with various thoughts: sometimes distracted with a multitude of earthly businesses, these defects ought to be remoued: for what more conuenient at this time, then holy quiet, and a minde sequestred from these insertour cogitations? When thou entrest into the Church (saith S. Bernard) leaue without all secular affaires, intend vnto him which intendeth vnto the, much

much more comming vnto the Table of the Lord, leue all thy cares and resigne thy selfe wholy vnto God.

It is said of Socrates, that his Schollers bringing him presents, Sophocles a poore boy of the companie, comes vnto him in this manner: Sir, I haue nothing to giue you, onely I give you my selfe: to whom Socrates answered, Thou that giuest thy selfe to me, shalt receiue thy selfe bettered by mee: and so he did, after instruction, in vertue and learning. If we haue nothing to giue, the very giuing of our selues to God is acceptable to him, and profitable to the giuers.

There are that write that Thomas of Aquine, that learned Divine, was spoken vnto in this manner, as it seemed to him from God; Quid dabo tibi Thoma? as spoken from God, his reply was said to be, Teipsum Domine; Thy selfe Lord. What is the cause that wee are

osten weake and weary ? surely
for no other cause then for di-
stractions in humane affaires.
Oh happie were they that now
might haue a little shew of that
holy Citie new Jerusalem ,
which Saint John saw descen-
ding from heauen, Reuel. 21. 10.
Truely, this should we see with
Saint John, if wee were with
him in the Spirit, but this can-
not be so long as we are in the
flesh, and in concourse of world-
ly busynesses.

When our Corne (saith S.
Austen) doth putrifie in lower
places, we remoue it into high-
er, where it is safe : this should
wee doe with our cogitations.
Saint Chrysostome vnto the
people of Antioch saith , you
would bestow your time , and
employ your substance where
most gaine is to be got : why
then set your affections on hea-
uenly things. We see that those
who sit vpon round things, doe
sit vnstable , but those which
seate themselues vpon a corner
stone

stone sit sure : Christ is the Corner-stone, vpon whom we may safely rest : the World is vnstable and troublesome ; our Saviour doth manifest this vnto his Disciples, John 16.33. In mee you shall haue peace, but in the world you shall haue affliction. Where there is a contrarie effect betwene these two, vos in me, and vos in mundo, you in mee, and you in the world : in mee, peace and quiet; in the the world, trouble and affliction. Who would take care about puddle water, that may drinke freely of the water of life? They that desire nothing but Christ, shall in Christ finde all things. Elkana said vnto Anna : Am not I better to thee then tenne sonnes? 1 Sam. 1. 8. Is not quiet in Christ better then all the pleasures and profits of the world?

C H A P.



C H A P. 32.

Dutifull Considerations.



1 Consider who it
is thou art about
to receue.
2 If John Baptist
sanctified in his
mothers wombe
thought himselfe vnworthy to
unloose the Latchet of Christ's
shoes, how dare I touch him,
nay, receue him?

3 If the Apostle Sainct
Peter said to Christ, Goe from
mee: for I am a sinfull man: how
may I presume to toyne my selfe
vnto him?

4 If Uzzah the Priest were
punished for touching the Ark
without that reverence hee
ought, how may I feare to touch
that Ark, wherein are hid hea-
uenly treasures?

5 If

5 If the Pascall Lambe
might not be eaten but with
sower hearbs, how shall I dare
to eate, by Faith, the true
Lambe, without sorrow for my
sinnes ?


CHAP.



CHAP. 33.

Of externall reverencē, and knee-
ling at the time of receiuing the
holy Sacrament.



The soleimne per-
formance of our
religious offices
in the face of the
Church, doth re-
quire decencie by
that rule of the Apostle, Let all
things be done honestly, and in
order. For if this be duely to be
respected in actions of common
life, much more is it religiously
to be regarded in any part of
the seruice of God, especially
presenting our selues before
him, and offering our Soules
and bodyes a sacrifice to serue
him, whē gaue his most dearely
beloued Sonnes Sacrifice to
to saue vs.

What doth better become
our

our bodyes at this houre, then
to be sensible witnesses of mindes
vnsafinedly humbled, calling to
minde our sinnes and our vna-
worthiness, so much as to ga-
ther vp the crums vnder his
Table?

Our Lord and Saviour at
the first institution of this holy
sacrament obserued that whiche
custome and long continuance
made fit, we obserue that whiche
finesse and decency amongst
the people of God, and long
practise of the Church hath
made vsuall.

The Seruice of God con-
sisting both in the inward du-
tie of the minde, and outward
reuerence of the body, doth ma-
nifest, that duties ought to pro-
cede from both. As nature first
maketh the heart, and after ex-
ternall parts in man: So, first
God requireth obedience of the
minde, as in the first Comman-
dement, and next reuerence of
the body, as we see in the second.
Againe, our bodies are the
members

members of Christ (as the Apostle speaketh, and members ought to be obedient to their head.

To say that outward reverence is not expedient, is a branch of the Heresie of the Manichees. To come vnto the holy Table of the Lord in any other behauour then besemeth humble Suppliants, who are now to receiue graces from the giuer of Grace were great indignitie offered. To come to such a presence, and to demeane our selues, as if we were assembled to sit in Commission with God, is sure farre from Christian humanitie,

Dauid went vncouered before the Ark, Macholl mocketh him: Dauids answere is, It is before the Lord who hath exalted me. In the first of Kings 8. Salomon in all his glory was vpon his knees. In the fourth of the Reuelation, the foure and twentie Elders, whitch signified the Church triumphant, fall

fall downe before him, that was, and is, and is to come.

Wee owe to God a two-fold deuotion, internall and exterrnall: the one to be done, the other not to be left vndone. The words of our Saviour to the woman of Samaria, God is a Spirit, and the true worshippers are they that worship him in spirit and truth, they do not take away exterrnall worship, as **H.** Ambrose and **H.** Cyril expound that place: But in spirit, that is, without the shadowes of the Jewes: In truth, without the errour of the Gentiles. So, in Spirit principally, but not in spirit onely: for he that created both body and soule, will haue duties of both. It will be replied that Pagans haue kneeled to their Idols: May not therefore kneeling be well vsed? Sure it is a gesture well befitting so holy a service. Saint Paul blamed the Corinthians for their vntreuerent assembling at the Lords Table, and tels them

them there was a difference betwene Gods house and their owne, betwene sacred and common assemblies.

Let them therefore take heed by the example of those Corinthians, amongst whom many were afflicted and punished unto death, as the Apostle in that place testifieth, for their want of reuerence at the Table of the Lord: but let all devout Christians present themselves with humilitie both of body and minde, kneeling in his Service who hath said, Euery knee shall bowe before mee. Esay 45. 23.

It is daily said, to our greater shame neglected, Psal. 95. 6. O come, let vs worship and fall downe, and kneele before the Lord. We must learne of S. Paul to bowe our knees unto the Father of our Lord Jesus Christ, Ephes. 3. 14. and not to be as the people of whom the Prophet Esay complaineth, Esay 48. 4. whose necke was an iron snew. We call it a service and

and beseech God to accept it as a reasonable seruice: now seruants before their masters will shew respect and reverence. We may consider the place where we are, which is the house of God, and holiness becommeth his house saith the Prophet David. Ieremie biddeth vs to lift vp our hands and hearts to God in the heauens. Lament. 3. 41. At the Table of a mortall man we will vs to take the lowest roome, much more ought we to humble our selues at this so high and so heauenly a presence. If S. Paul doth require the lifting vp of pure hands in prayer, and S. Iames saith, God resisteth the proud, and giueth grace to the humble, then may the devout Communicant vs use that of S. Bernard; Domine qui das gratiam humilibus, da gratiam ut sim humilis: Lord that giuest grace to humble, giue mee grace to be humble.



C H A P. 34.

A Prayer before the holy Communion, vsed by *Thomas of Aquine.*



GOD, the Creator of all things, Father Omnipotent, whose beginning receiuesth no beginning, whose everlastingnesse is without end, whom all things confesse their Maker, I miserable and unworthy sinner, being now to approach to the honourable feast of the body and bloud of our Lord Jesus Christ, carrying a troubled heart, a defiled body, polluted tongue, and a wounded conscience, am much vexed, and what to chuse I know not: for if I come not, I flye from life, and if I come unworthily, I purchase damnation.

nation. O high Diuitie, O dreadfull Maiestie, O louing mercy, whither shall I goe ? or whither shall I flye ? or what, miserable man, shall I doe ? I haue sinned against heauen and before thee, I am not worthy to aske as a Sonne, but sorrowfully sighing, and striking my breast, and trauelling I speak. Woe is me wretched sinner, I haue lost that which pertained to me of a Sonne, but thou hast kept the goodnesse of a most louing father : pardon therefore O father, O most gentle father, pardon, pardon thy prodigall sonne, returning, though at last : and stretching forth thy hand of mercy from high, receyue me wretched man in peace and fauour; who liuest and reignest God for euer and euer. Amen.



CHAP. 35.

Another Prayer before the holy
Communion.

LO RD Jesus Christ which art the onely Sonne of God, the most high R I H G of Kings, Lord of Lords, the Image of the Father, the brightnesse of eternall light, whom the Angels doe onely desire to behold, who after all thy suffering, praying for thine enemies, now sittest at the thzone of glory, who am I that doe presume not onely to behold thee my God, but also to take and receive thy body into the lodging of my body, and house of my soule, contaminated Sinner: O miserable that I am, and most vnhappy of all men, which do this so exceeding great

great iniurie to thee my God
and Saviour: For when a
thousand yeeres of teares are
not sufficient to receive, at the
least but once worthily, this re-
uerent and most precious Sa-
crament, so high and diuine a
Mysterie, I wretched and vn-
worthy Creature, daily offend-
ing, and adding sinne vnto
sinne, vnaprepared, and of an
heart lesse contrite and purged,
doe notwithstanding take vp-
on me often to receive it. But
because thy mercy is greater by
infinite then my miserie, ney-
ther hath it bene heard from
the beginning of the world,
that thou hast ever despised
the prayers of the humble,
which sauest them that trust
in thee, and which hast shed thy
precious bloud for our salua-
tion, and the saluation of the
world: and for an everlasting
pledge of thy loue towards vs
hast ordained this Sacrament,
trusting in this thy unspeak-
able loue, I most humbly thinke
of

of comming to thy Table, of putting out from the house of my Soule, the lower leauen of hatred and euill will to-wards all, that I may keepe this holy Passeouer, with the sweete bread of sinceritie and loue.

Graunt me thy grace, that this holy Mysterie may turne and become effectuall to the life and saluation of body and soule, that I may firmly abide in the which intend to receiue the same into me.

Let my minde be confirmed amongst so great Mysterie with thy comfortable presence, that it may understand thou art present with her, and reioyce perfectly before the, the fire which alwayes burneth, the brightness which alwayes shi-
neth, sweet Jesu, good Jesu, the bread of life which refresh-
est vs euer, and yet never de-
cayest, which art alwayes ea-
ten, and remaynest alwayes
whole, inflame and sanctifie thy
vessell,

bessell, purge it from malice, fill
it with thy grace, and being fil-
led, preserue it euermore in thy
holy loue, which liuest, & reign-
est one God wozd without
end, Amen.

L CHAP.



CHAP. 36.

Of the deuoute man, to whom
Christ in his last Supper shew-
eth fauour.



Imagine thou had-
dest been at Jeru-
salem when this
noble Sacrament
was instituted by
Christ, that thou
hadst beene invited by some of
the Apostles to be present, con-
sider with what ioy thy Soule
had receiued this message, and
how hastily, all busnesse laid
aside, thou wouldest haue runne
thither.

Imagine, that as soone as
thou hadst come to the Supper,
the Lord had washed thy feete,
and said, with teares falling on
them, I doe this to wash away
many sinnes committed against
thy creator, by walking through
vngodly

ungodly wayes, I wash thee
for the labour whiche thou shalt
suffer for mee in a spirituall
life.

3 Imagine that Christ saith
vnto thee, come vnto the table
of Angels, eate my bread, drinke
wine whiche I haue mixed for
thee.

4 Lastly, imagine how he
biddeth thee sit downe at the
Table, casting his most louing
eyes vpon thee, saying; Deside-
rio desiderau, with a desire haue
I desired to eate this Pas-
souer with you. I haue preuen-
ted thee with great benefits,
and will hereafter enrich thee
with greater, onely continue in
the loue of me. Consider what
modestie thou wouldest haue
vsed at that holy Table, with
what attention thou wouldest
haue received the wordes of
Jesus.

The fruit of this Meditation.

The fruit, is to giue the Lord heartie thankes for this inestimable benefit, now worthy to be receiued: to beseech him that hee would not suffer thee to dye vngratefull: to call to minde, that Christ kept the best wine vntill the last, leſt this holy repast as a ſweete remembrance of his loue at parting: that this loue of his was a motion naturall, which motion (ſay the Philosophers) is most forcable towards the end.

The Soliloquie.

O My Soule, how lovingly doth the Lord knocke at thy doore with a desire of entering in, and reſting with thee: arise (O my Soule) and Christ ſhall giue thee light: not onely the Shepheards of Bethlehem had

had cause of ioy who found as it
was told them, but thou hast
cause of ioy too, who shalt finde
the ioy of Israel. No meruell
though Martha and Mary went
forth to meete the Lord, know-
ing how hee would fill their
minded with celestiall consola-
tion: goe forth (O my Soule)
to meete him that commeth unto thee, who is the stay, yea, the
whole stay of all thy being. The
water that is separated from
the fountaine, vanisheth; the
bough that is cut from the tree,
withereth; the body from which
the Soule is gone, dyeth: de-
part not therefore (O my soule)
from the soule of thy soule, but
embrace it with all gladnesse.
Lord, as there is no doubt, but
that such was the excelle of thy
loue and fauour, whereat euen
the Angels were amased: so is
it sure, that I was most bound
not onely to runne the way of
all thy Commandements, but
also to spend my life for the loue
of thee. Thou hast bestowed

on me, this so excellent a gift, more noble then humane vnderstanding is able to conceiue, from whence springeth an Obligation which doth blinde mee vnto thee. Who doth not see that I shall be most vnthankfull, if I acknowledge not thy singular loue ? O my heart, open thy selfe, and shew with what bond of relouing Jesus, louing thee, thou art bound.


CHAP.

C H A P. 37.

When you are about to communicate, and are now receiuing the most holy Eucharist, meditate vpon these sayings of holy Scripture.



Cce Sponsus venit :
behold the Bride-
grome commeth,
goe forth to meeke
him. Mat. 25. 6.

2 Ecce ancilla
Domini : behold the hand-maid
of the Lord, be it vnto me ac-
cording to thy word. Luke 1. 18.

3 Dic verbum, & viuet anima:
I am not worthy, &c. doe but
say the word, and my soule shall
live. Mat. 8. 29.

4 Lift vp your heads, O
yee gates, and be yee lift vp yee
everlasting dores, and the king
of glory shall come in. Psal. 24. 7.

5 Taste and see how gra-
cious

cious the Lord is, blessed is the man that putteth his trust in him. Psal.34.8. **Saying :**

O good Jesu, ioyne mee inwardly vnto thee, to the glory of the name, and the saluation of my Soule.



Also in the time of Communicating say :

O Most louing and sweete Jesus, the loue and sweetnesse of my heart, the life of my Soule, my mellifluous and everlasting god, haue mercy vpon me, be with me O Lord, now and for euer. Amen.

Or thus:

Good Jesu, the sweetnesse of my heart, the life of my soule, my eternall God, bountifull Jesu, ioyne mee nearely vnto thee, to the praise and glory of thy Name, and to the saluation of my Soule, Amen.

In m,

Immediately after say the 103.
Psalme.

Praise the Lord O my Soule,
and all that is within me, praise
his holy name.

2 Praise the Lord O my Soule,
and forget not all his benefits.

3 Which forgiueth all thy sinnes,
and healeth all thy infirmities.

4 Which saueth thy life from
destruction, and crowneth thee
with mercy and louing kindnesse.

5 Which satisfieth thy mouth
with good things, making thee
young and lustie as an Eagle.

So soone as wee haue communi-
cated.

Thy bloud (O Lord Jesus
Christ) whiche was shed for
vs, let it be to the remission of
all our sinnes, of all our negli-
gences and ignorances; let it

L 5 be

be to the strenthening, increase,
and conseruation of Faith,
Hope, and Charitie, of Gra-
ces, of Vertues, of carefulnesse
of pleasing the in this life, and
of attaining Glory in the life
eternall.



CHAP.

CHAP. 38.

Of the reverence and devotion
giuen by the ancient Fathers to
this most holy Sacrament.

With what chastitie
of body, and pur-
tie of mind ought
I to receiue that
Mystery, where
thou O Lord, art
the seeder, and the swde : the
giuer and the gift ? Ambrosius in
oratione ant. sar. cæn.

Saint Hierome a little before
his departure, being about to
receiue, humbly kneeling, did
communicate with many tears.
Euseb. in vita S. Hieronimi..

It is written of Constantine,
no lesse godly then mighty, an
Emperour, that with great re-
verence and devotion, before
any attempt against his ene-
mies, his wont was to receiue
the

the holy Eucharist. Euseb. in vita
Constantin.

By the force of this Sacra-
ment the force of the Dwell is
rebated. Ignatius ad Ephes.

Hant Cyprian calleth this
blessed Sacrament a toyfull so-
lemnitie. Cyp. de Cen. Dom.

Of the olde Christians
their soleinne assembly to re-
ceiue the Eucharist, was called
 $\alpha\gamma\alpha\pi\eta$, an Assembly of loue.



CHAP.

C H A P. 39.

A forme of Thankesgiuing, after
the receiuing of the most holy
Communion.



Glue the thanks
O most louing
Jesus Christ,
who hast vouch-
safed to admit me
a sinfull creature
to the manisfent and quickning
feast of thy sacred table.

Thou wouldest that I should
be as the Ark of the Coue-
nant, where thou thy selfe
vouchsafest to abide. Thou
wouldest that in this Ark
Manna shoulde be kept, where-
with thou didst feede thy peo-
ple, vntill they entred into the
Land of Promisse. Cause I be-
seech thee, that this Manna now
receiued, whereof that was but
a figure, may be preserued in
my

my Soule, that I may feele the effectuall fruit of thy Passion, for the remission of my Saines, the merit of righteousnesse purchased onely by thy Passion, and the reward of euerlasting glory. Cause also, that like as in the Ark the Tables of the Law were kept, so a desire of fulfilling thy will may be contained in thy soule. Grant that I may honour, loue, and obey thee, that I be separated from this loue, by no allurements whatsoever of my ghostly enemie. Carrie with me, O blessed Jesu, vntill the euening of my age, and when the night of death approacheth, I will not let thee goe till thou hast blessed mee, and yelded to this petition of my sobbing Soule. O Lord fulfill her desire, never depart from her.

What blessing shall I gte
vnto thee, O my deere Saviour? where shall I beginne to
expresse my loue and dutie to
wards thee, whitch hast said:

Behold

Behold I am with you, euen
vnto the end. My Soule des-
reth to be satisfied in the behol-
ding of thy countenance, euen
as the Hart longeth for the
fountaines of water. Turne
thee (O my Soule) into thy
rest: for the Lord hath done
well for thee; hee hath shewed
thee meruallous great kindnes
in the Land of the living. For
this cause also shall my flesh rest
in hope: blesse thou the Lord,
O my Soule.



CHAP.



C H A P. 40.

Another forme of Thanksgiving.



Almighty, and
most louing fa-
ther, I cannot
give thee thanks
worthy enough,
according to the
desire of my minde, for the trea-
sure of this heauenly food, which
thou hast now giuen me in this
heauenly Mysterie ineffable,
that is to say, the true bread of
heauen, that everlasting meate
that abideth for euer, thy blessed
Sonne, our Lord and Sau-
our Christ Iesus, in whom I
haue obtained, by the gift of
this holy Communion, a pledge
of an Inheritance to come.
Grant (O Lord) that I may
daily profit in vertue and god-
linesse, that this sacred vniون
with Christ may be of such
force.

force in me, that rejecting all
evill wares, I may go forward
in pietie towards God, instruc-
tion towards my selfe, and cha-
ritie towards my neighbour, to
thy good pleasure, through the
same our Lord and Saviour
Jesus Christ, Amen.

The Soliloquie.

22/10/2
Awake my Soule, and be-
hold the new fauour wher-
with louing Jesus doth prose-
cute thee. Thou hast good cause
to rejoyce, that the Lord of ma-
iestie vouchsafeth to come vnto
thee, to comfort thee. Continue
only a good will for all this
bountie. Be not as the nine ba-
thanked Leapers, who forsgat
their curing. Cast all thy care
vpon him, who careth for the
cease not to magnifie him (O
my Soule) for he that is migh-
tie hath magnified thee, and
done great things for thee.
Thou

Thou knowest how the Sonne
of God loued thee, when depar-
ting out of the wozld, vnto the
father, hee left so comfortable
a remembraunce, and seale of all
his mercies. O loue without
measure ! Returne O my soule,
vnto thy rest : for the Lord
hath blessed thee. Returne vnto
thy gracious Sauour, of
whom thou maist say : here will
I rest, here will I dwell for
ever.

Can it be O Lord, that
thou wouldest follow man with
such loue, as to vnite thy selfe
vnto him ? Retoyce O yee sons
of Adam, for no longer shall
that of the Prophet be applyed
vnto you : My teares haue beene my
meate day and night, whilst they
yet daily said : where is now thy
God ? Teares are now no lon-
ger your meate, but the glad-
some swde of Angels, your God
is with you, euен vnto the end.
The pwe do eate and are satis-
fied. O Lord, grant me the grace
of deuotion and thankfulnessse,
that

that I may aske instantly, expect patiently, receive it gratefully, conserue it humbly, and use it diligently, to the glory and honour of thy holy and blessed name, Amen.

I desire to offer my selfe, my Soule and body, a sacrifice unto thee: nay, I offer vp all my sinnes, both originall and actuall, vpon the acceptable Altar of thy Mercy, consume them with the sacred fire of thy loue, and let this Offering, as Abels Offering, be well pleasing in thy sight. But to returne unto this heauenly food now offered: Oh hard and peruerse heart of mine, how canst thou continue earthly, when as thou art fedde with the Bread of Heauen? When at length wilt thou become heauenly? how is it that thou dost remaine sensuall, and alienated from the spirit, which art spiritually conserued? Is it because thou dost consist of earth? O Jesus remember here what thou hast else-where said;

said; I come to send a fire, and what is my desire, but that it may be kindled? Let it be kindled in mee, that I may be carried vpward, and seeke the things, which are aboue, where Christ sitteth at the right hand of G D D, that though my body conuerse here in earth, my affections may be in heauen, that from hence-forth not so much I liue, as thy grace may be said to liue in mee.



CHAP.

C H A P. 41.

The eleventh general Meditation,
to be vsed after the receiuing
of the blessed Sacrament.



Consider with what labours and tears Adam, after hee was cast out of Paradise, did eate the bread of carefalusse, all the dayes of his life. But now man received into the state of grace, is come to feede on the Bread of Life it selfe.

2 Consider that as the Israelites when they had eaten the Pascall Lambe, & were delivered from Pharaohs bondage, made no stay in the darknesse of Egypt, but set forward forthwith towards the Land of promise. So after this our Passover,

ouer, wherethin a mighty deliuerance from the hands of our spirituall Pharaoh is signified, were to depart from the works of darknesse, to goe forward, without delay, from grace to grace, from vertue to vertue, vntill we come to our heauenly Canaan.

3 Consider how the Wisemen, when they had seene Christ at Bethlehem, and there done their humble reuerence, Mat. 2. 12. they returned not by ambitious and cruell Herod, nor by troublesome Jerusalem, but per aliam viam, another way. So we hauing visited Christ at our Bethlehem, which signifieth the house of Bread, and there offered our Soules and bodyes a Sacrifice vnto him, should returne towards our owne Country, which is aboue, not by the ambitious and troublesome desires of the wold, but passe along peaceably, another new way.

4 Consider how iust Noah was

was an hundred yeeres together, labouring to frame and build an Arke, to saue him from the floud: and should not wee endeauour for the time to come, to spend it wholy in framing a good Conscience before GOD and man, which shall one day saue vs from a floud of miseries?

5 Consider that a Publiccane Luke 19. 3. who before did exact by extremity from others, but hauing receiued Christ into his house, became beneficall vnto the pwe, and was ready to make restitution for all the wrong he had offered.

6 Consider the admonition and absolution that Christ gaue vnto him that was lately cured, John 5. 14. Behold, thou art made whole, sinne no more.

7 Consider how God doth complaine by his Prophets, against the ingratitude of his people, and how hee accepteth those who are thankfull vnto him.

8 Consider

8 Consider that to make an Apostacie from the calling of grace, were great indignitie offered vnto God, and hurt to our selues.

9 Consider how to keepe a watch ouer all thy senses, without which the soule is as a Citie without walles, exposed to the inuasion of enemies, or as a vessell without a couer, which in the old Law was impure; remember how the Childezen of Israel to auoid the punishment of the first borne of the Egyptians, sprinckled their doore posts with the bloud of the Lambe: in like manner, to auoid the death of Anne, let vs sprinckle the posts of our senses with a continual remembrance of Chriſts Passion. 2 Corinth. 4. I beare in my body the dying of Iesuſ, saith S. Paul.

The

The Fruit of this Meditation.

The fruit hereof is, first, to acknowledge all thankfulness; secondly, to apply our selues wholly for the time to come, to serue God in holinesse and righteousness all the dayes of our life, that we may proceede from Grace to Grace, vntill we come to the state of Glory.

The Soliloquie.

Remember O my Soule, that thou hast beéne fedde with the ffeade of Angels, and therefore shouldest not now turne to feede on the huskes of sensual affections. Thou knowest that wise King Salomon i Kings 7. 8. would not that his owne wife, who was Pharaohs daughter, should dwell in the house, where the Arke of God was: for hee counted it

M wicked.

wickednesse, that a woman descending from the stocke of the Gentiles, enemites vnto God and his people, should inhabite so holy a place. How great wickednesse then should it be, to receiuers Iane, where God himselfe, the Lord of the Ark, is conuersant? When the God of all power and maiestie, hath made thee his handmaid, is it not a signe of singular loue and fauour? oughtest thou not to render him againe all service & dutie? The Patriarche Iacob was content to serue seauen yéeres, and after that seauen more, and all for Rachell, whiche time notwithstanding, serued shorē vnto Iacob himselfe, for the loue hee bare to Rachel. Much shorēr should the time seeme to thee, wherein thou seruest this Lord, all labours may be accounted light for his loue, who is more to be beloued then any earthly creature, by infinite degrees. Thou shouldest be happy (O my Soule) if thou knewest

knowest what dignitie it is to serue so high a Lord. Call to minde how thou hast serued in times past, this vaine world, whereby thou hast beeне subiect to many perturbations: how many bitter crosses hast thou sustained in this seruice: now by the helpe of thy heavenly Lord, whom thou hast this day receiued, thou art able to tread vnder foote all the allurements of thy ghostly enemies, and become Mistresse of thine owne passions. Consider, that now to serue God, is to beate rule. Thinke thou art no longer thy owne, but Gods, to whom thou hast consecrated thy selfe. His will, not thine, ought ever to be fulfilled, that in all things thou yeld humble obedience: and reply with the Apostle; Quid vis me facere? Acts 9. 6. Lord, what wilt thou that I doe?

C H A P. 42.

Cautions to be obserued of the devout Christian after his receiuing the holy Sacrament.

Hat he be no lesse careful now after this heauenly repast, in the exercises of deuotion, then he was before in preparing himselfe.

2 That hee use much silence, and some solitarinesse the same day, that hee may be private sibi & Deo, to himselfe and God.

3 That hee retire himselfe from worldly affaires.

4 That hee often determine of his future conuersation, to be religious and fearing God.

5 That hee resolute with the Prophet, Psal. 39. 1. Dixi, custodiam vias meas: I said, I will

will take heed unto my wayes.

6 That he resigne himselfe
wholy to Gods pleasure.

7 That he vse all the meanes
which be helpfull in this resig-
ning himselfe wholy to Gods
pleasure: of these meanes some
are generall, and some are par-
ticular.

1 Amongst the generall,
the first is a stedfast purpose
not to offend God in this or
that sinne from hence-forth.

2 It doth much helpe, to
flye occasions which are wont
to draw men to sinne, as the
place of ill companie: for it is
written, Death entreth in by the
windowes. Iere. 9.

3 It doth much helpe to
resist temptations in the begin-
ning, to extinguish the first
sparkes of euill desire, before it
enflame the heart, which is
done, if we flye to prayer, and
meditation of Christs Pas-
sion.

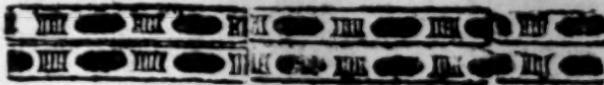
4 It also much helpeth to
keepe the purpose of not offend-

ding God, to heare the word of God, to read godd booke : by this meanes the heart of man is recollected.

5 It auailleth not a little to be euer conuersant in the sight of God, to haue thy inscription in the house or place of our most aboad : Noli peccare, quia Deus videt : sinne not, because GOD sees thee.

6 A godd meane of holy life, is to flye idlenesse, the nourish-
ment of vice.

7 Last of all, an effectuall
meane against all vice, is the
often receiuing the holy Sacra-
ment, which is wont for to
strengthen the Soule against
temptations.



CHAP. 43.

Considerations concerning newnesse of life, to be vsed after the receiuing of the holy Communion.

I



Et the faithfull Christian call to minde that so often as he receueth the holy sacrament of the Lords Supper, so oft he cleueth himselfe in the bloud of Christ, which is therto powerfull: now having bene cleansed and washed, let him say with the Wise-man, Cant. 5. 3. Lau pedes meos quomodo inquinabo eos? I haue washed my feete, how shall I defile them?

2 Let him call to minde, that it is to small purpose, with the slecke man, to bee to the Christian, and by and by, either

wilfully to runne into a relapse; or not to obserue remedies giuen him for his health.

Now of remedies or spirituall Antidotes against Saine, some are generall, and some are particular: amongst the generall, the first is, to be as it were, alwayes conuersant in the sight of God, who is the witnesse of all our actions. I meane to be euer conuersant in the sight of God, is to call to minde that of the Wise-man, In omni loco oculi Domini contemplantur bonos & malos: In every place the eyes of the Lord doe behold the good and the euill. That of the Prophet Dauid, Prouidebam dominum in conspectu meo semper: I alwayes had the Lord in my sight. That of Tobias to his Sonne, Omnibus diebus vitaे tuæ in mente habeto Deum: haue God in thy minde all the dayes of thy life. Let this be written (saith one) in that place of the house wherein thou art ordinarily conuersant, Noli peccare, quia

quia Deus videt: **H**inne not, because God seeth. In the olde Law God commanded (Numb. 15. 38.) the Israelites to weare fringes vpon the borders of their garments, that when they did looke vpon them they should remember Gods Commandments, and doe them: **H**urely, in like manner, it shall be much pleasing vnto God if with any signe we are stirred to remember the presence of God.

The second is, to meditate at all houres, of the houre of our departure out of this life, according to that of the Wiseman: Memorare nouissima tua, & in æternum non peccabis: Remember thy latter end and thou shall never doe amisse.

The third is, humble, devout, and continuall prayer, according to that of our Saviour: Orate, ne intretis in tentationem: Pray, that yee enter not into temptation: and sure, none falleth into temptation, but first he falleth from prayer.

Wherfore that of S. Paul to the Thessalonians is alwayes to be remembred: Orate semper, Pray continually. 1 Thes. 5.17.

The fourth is, to slye all occasions that draw vs to sinne, as vaine spoates, euill company, the aspect of the eyes, by which sinne entereth, as by the windowes, curiositie of hearing, and much verball discourse.

The fift is often to heare the word of God, which doth collect the heart of man, slay passions, and replenish the will with goddesdes, the reading of religious Bookes, and often meditation of the benefits of God. Ioseph said, How can I sin against my Maister, seeing he hath put all that hee hath into my hands?

The Sixt is, in the beginning diligently to resist temptations, shaking off the sparkes of euill cogitation, before they enter, and enflame the heart. If a mans enemy stood at the boord pressing to enter in, and hurt him,

him, who so carelesse of his safetie, as to receiue in such an one?

The seauenth is, often to call to minde the happynesse of good men, the calamitie of the evill, and the vanitie of the world: Qui bene viuit (saith Origen, Homil. 14. in Leuitic.) est verus homo, immo est quasi Angelus; he that liues well is a true man, yes, rather an Angell.

The eight and last is, a daintie and devout meditation of the Passion of Christ our Lord, calling to minde that of the Apostolick S. Paul, Hebr. 6.6. that Apostolates crucifie againe the Sonne of God.

From the remedies of sinne in generall, let vs come in the next place to the remedies of severall vices of sinnes in particular.

CHAP.



CHAP. 44.

Remedies against Pride, and vain-glory.



O represse pride
and vain-glory it
shall help a man.

1 That he daiz-
ly meditate how
vile he is in bo-

dy and minde.

2 That hee is raised from
low estate.

3 That what good soeuer he
hath, he hath it from God.

4 That pride makes a man
contemptible to men, and hate-
full to God.

5 That God resisteth the
proud, as appeareth by Lucifer,
Roboam, Nabuchadonezar, An-
tiochus, Senacherib, and others.

6 That it depriueth them
of spirituall goods, especially
of grace: hence is that Axiome
in Diuinitie, of Saint Austin;

Ex

Ex superbia oritur Hæresis, Of
Pride springeth heresie.

7 That Christ our Savour
our hath said; Discite ex me, quia
humilis: Learne of me, for I am
humble.

CHAP.



C H A P. 45.

Remedies against Couetousnesse.

1  **I**t him consider that the minde of man is no more satisfied with great, then it is with small riches, and therefore the desire of riches is rather to be diminished, then riches are to be increased.

2 **T**hat Couetousnesse is the roote of all euill, 1 Tim. 6. from hence come warres, hatred, enmity, seditions, and innumerable euills, which turne away the minde from spirituall things, and from God.

3 **T**hat hee consider the shoruenesse of his life, and that no mans life consisteth in the abundance of his riches, as our Saviour admonisheth, Luke 12. 15.

4 **T**hat

4 That hee trust in God,
which feedeth the Sparrowes,
and young Bauens.

5 That hee is a Steward
and not a Lord of temporall
riches.

6 That hee set before his
eyes the example of Christ, and
all holy men, who despised
earthly riches to be rich to
God.

7 That he remember it was
spoken by our Saviour, It is a
blessed thing to giue, rather then
to receive, Acts 20. 35.

8 That the best riches are
treasure in heauen, Mat. 6. 19.

CHAP.

C H A P. 46.

Remedies against Luxuriousnesse
of life.

1 **H**at from hence
come diseases of bo-
dy, and grieves of
minde.

2 That Idlenesse is the cause
of this euill.

3 To depart from the com-
pany of those that are wont to
excite vnto this euill.

4 To be carefull that we giue
not our enemie strength, but by
abstinence rather, as the abstai-
ning from strong wines, and
hot meates, to represse him.

5 To repell euill thoughts.

6 To vse much Fasting and
Prayer: for this kinde of spi-
rit is cast out by Fasting and
Prayer.

7 To meditate how vaine
this sinfull pleasure is, how
vile,

bile, and what is the foulenesse
of this sinne.

8 How it hath bee ne punished
by the ouerthow of Sodome
and Gomorroe.

9 That Chastitie is rewar-
dable with God and man: with
God, as Blessed are the pure in
heart, for they shall see God: with
man, Who so loueth purenesse of
heart (saith Salomon) the King
shall be his friend; yea, the King
of glory shall be his friend.



CHAP.



CHAP. 47.

Remedies against Anger.

1. **O** call to minde
that of the Wise
man; A soft an-
swere appeaseth
wrath.

2. To consider how vnbesit-
ting a thing for man wrath is,
which makes him fierce as a
beast, and furious as a mad
man.

3. Let him consider the effects
of wrath: which are for the
most part, contumelies, out-
cries, indignation, blasphemies,
and swelling of the minde.

4. Let him consider the punish-
ment of this vice, Qui irascitur
fratri, Mat. 5. 22. Whosoever is
angry with his brother vn-
advisedly, shall be culpable of
iudgement.

5. Let him call to minde
how

how many injuries Christ suffered for vs, from whom all his aduersaries could not wrest out one angry word: And Christ suffered for vs (saith S. Peter) leauing vs an example. 1 Pet. 2. 21.



CHAP.





CHAP. 48.

Remedies against Enuie.

1



Consider how unprofitable Enuie is, which only vexeth him which is envious.

2 That God is the reuenger of wrongs, and that vengeance is his.

3 That we are commanded to ouercome euill with good: That if our enemie thirst, we giue him drinke, for in so doing we heape coales of fire vpon his head, that is, giue him incitements of Charitie, and prouokements of louing againe.

4 That Enuie is against the Law of nature: for one member will be helpfull to another, as if the fote be soare, the head will looke downe vnto it, the hand

hand will stroke it : now wee
are all members one of another,
as the Apostle teacheth vs.

5 To call to minde that of
our Saviour, Forgiue and it
shall be forgiuen, Luke 6.37.

CHAP.

CHAP. 49.

Remedies against Gluttonie..

I  O consider how
soone the delight
of meat & drynke
passeth away.

2 How much it
displeaseth God
Ezech. 16. 49. Behold this was
the iniquite, of Sodome, Pride,
fulnesse of Bread, &c.

3 That fasting goeth ever-
more with prayer and devotion.

4 That pleasure in meates
and drynkes is the pleasure ra-
ther of beasts then men.

5 That Nature is content
with little.

CHAP.

C H A P. 50.

Remedies against Sloath.

I O call to minde, that GOD hath made nothing to be idle, and that every thing in nature doth furnish his course by a kinde of motion.

2 That Sloathfulnesse doth depress the minde, and causeth a loathing of honest labour.

3 That it is the mother of vice, and step-mother of vertue.

4 That it is no other but the Sepuichze of a living man: for they which doe nothing, may be said to be dead, or haue no being amongst men.

5 That as God made the Bird to flye, so man to labour.

6 That labour doth prevent euill, as the vessell that is full, can receiu no other liquor.

7 To consider that Dauid, not when he was persecuted of Saul, or when hee was in the warre, fell into slaine, but when he was at home doing nothing. That Salomon, not when hee was building the Temple, but when he was at ease and quiet, offended God.

8 That Adam in the state of innocencie was appointed to labour.

9 That though some came sooner, some later into the vineyard, Mat. 20. 8. yet all laboured that had the penny in the end of the day. That the ancient Israelites, so soone as they had eaten the Pascall Lambe, made spedde and hasted to be gone out of Egypt: so the devout Christian is to vse expedition after this holy Passauer, and to make hast to be gone from the seruitude of sinne.



CHAP. 51.

The chiefest Figures of the most holy Sacrament.



The first Figure of this reverent Sacrament, is mentioned in Genesis, chap. 14. 18. when Abraham obtained a noble victory against those Kings there spoken of, Abraham returning from the victory (saith the Scripture) Melchisedech the King of Salem, for that hee was a King of the most high GOD, offered Bread and Wine, and blessed Abraham. But that Melchisedech was a figure of Christ, S. Paul to the Hebrewes pouerth, Chap. 7. and that the Bread and Wine offered of him, was a figure of the body and bloud of Christ, which hee (being a

King, and Priest, after the order of Melchisedech, Psal. 109.) offered to the most high God, and afterward left to vs his body spiritually, vnder the shew of Bzrad, and his bloud vnder the forme of Wine, the holy Fathers with one consent, doe teach. But of this figure wee learne, as in the most holy Sacrament, wee fruitfully receue Christ, and obtaine a blessing of him, so it is necessary, that first we prepare to fight against the vnruleyn motions of our minde, and put away our sinnes by the workes of contrition and confession, as that valiant Abraham cast out the Kings Entomies.

2. A figure of this most royall Sacrament, was the Shew-bread, whitch was kept on the Table of proposition in the sight of God, Exod. 25. Levit. 24. none could eate of this bread but those whitch were cleane and sanctified, and therefore it was called the holy and sanctified

fed bread, 1 Kings 11. Mat. 12.4. By which is signified, that if we be fed with the sacred bread of the Law of grace, prefigured by that bread, it is necessarie that we be chaste, and that we haue a godly conscience.

3. A figure of this diuine Sacrament, was the Cake bakēd vnder the albes, which the Angell brought to Elias, by vertue whereof hee being strengthened, (as the holy Scripture in the 1 Kings Chap. 10. doth testifie) walked fortie dayes and fortie nights, euē to the mount of God, Horeb, where afterward hee saw the Lord. This figure doth signifie the power and efficacie, which the holy Communion doth yeld vs, to finishe the troublesome peregrination of this life, euē until we come to the heavenly hill, where we shall see God with incredible pleasure.

Now as common bread doth first, procure the preservation of the life temporall: secondly,

doth augment and strengthen it: thirdly, although often eaten, yet it doth not breed loath-somnesse; yea, rather it is an euill signe when bread doth not relish to any one: fourthly, a feast without bread, although it abound with most costly dishes, is vnperfect. So this **Sacramentall bread**, first, doth preserue a spirituall life: secondly, by conferring grace, which is the life of the Soule, it augmenteth the same, and maketh it strong against the dwele: thirdly, to men spiritually minded, it never bringeth loath-somnesse; but it pleaseth not the palate of the sick, that is, ex organo male disposito, the palate that is ill disposed: the naturall man perceueth not the things which are of God. 1 Cor. 2. 14. fourthly, let the Christian man haue all the goods of this mortall life, if that be wanting him which is contained in the holy **Sacrament**, he hath nothing; yea, rather hee may truely be called

called miserable: fiftly, and lastly, the bread before it commeth to his perfection, it suffereth many things: for the graine of Corne, which is the matter thereof, is first sowne, and is couered in the earth, then is cut, bound, as a malefactor, impreisoned in the Barne, is threshed out, winnowed, grinded in the Mill, is houlted, and scorched with fire; so that it may very well agree with this Sacrament, wherein the Elements are not whole but broken, and poured out, wherein also the passion of Christ our Lord, and his suffering so great things for vs, is represented, before he become this diuine swde of our Soules.

4 The Pascall Lambe was a figure of this Sacrament, Exod. 12. 3. of which this was the Ceremonie. It must be a Lambe without blemish, of a yere olde, it must be eaten at Jerusalem roasted, and in hast, with wilde Lettice and sweet

bread: those who should eate thereof must haue their shwoes on their feete: by which Ceremoneie GOD signified to the Jewes that they were strangers.

Saint Chrysostome, in his 83. Homily vpon Mathew, applyeth in this manner that Ceremoneie vnto vs: If (saith he) the Jewes about to goe onely through Palestina, were fedde with a Lambe after so curious an order, with what vigilancie ought we to be fed in this Sacrament, with the true immaculate Lambe, which haue our tourney to heauen? Let vs eate therof in his Church, heat with Charitie, going forward to our Land of rest. In the 15. of Leuiticus, God saith, you shall eate of the old fruit, vntill the new come: so did his people of the olde Passeouer: the same day they were deliuered from Egypt, had we deliuerance from a worser Herititude. Of the Pascall Lambe a bone must not

not be broken; those parts of this Lambe are the fathfull, as it were from God, Sacrificate Filium, sacrifice my Sonne, so finite hos abire, let these goe. John 18.

¶ A figure of this was Manna, giuen to the people of Israell in the Desart, Exod. 16. 16. Sainct Paul saith, that the red Sea was a figure of Baptisme, and Manna of this holy Sacrament, whiche Manna had these properties.

First, although some gathered much, and others lesse, yet there was one sufficient measure for all: so in this Sacrament of the Lords Supper, there is no lesse vertue in the least part thereof, then in the whole.

Secondly, Manna might be gathered any day except the Sabaoth, and when the Sun arose it vanished: So this venerable Sacrament serueth vs vntill the euerlasting Sabaoth of the life to come, and when the

Sonne of glory shall appeare, it shall then cease.

Thirdly, Manna did giue tast of all kinds according vnto the will of the eater. This Manna hath sweetnesse, vnto the faith of the faithfull Receiuers, so and so disposed.

Fourthly, many of the Jewes were grieuously punished, for that they contemned Manna, saying: Our soule loatheth this light meate. Numb. 21. 5. So saith Paul sheweth, 1 Cor. 11. and 30. That in his time many were sick and weake among them, for that this most diuine Sacrament was despised, and many unwoorthily communicated.

6 The sixt figure was the Arke: for like as the Arke (saith Thomas Aquinas) was made of Shittim wood, Exod. 25. 10. that is to say, of shining and pure Cedar: so was this of the most pure body of the Sonne of God. Againe, the Arke was gilded within and without, which

which may resemble the wisedome and loue of Christ. There were thre things in the Urke of speciall note: the golden pot, the Rod of Aaron, and the two Tables of the Law.

The golden pot containing Manna, may betoken the soule of Christ, containing the fulnesse of the Deitie: the Rod of Aaron, his Priestly power: the two Tables, that he was the eternall Law-maker.

But the holy Scripture maketh mention of two things principally concerning the arke, whitch do merueilously appeare in this Sacrament: the one, that by the benefit of the Urke the people were not onely preserued but much prospered: the other, that God grieuously punished those, who unworthily entreated his Urke, or gaue not worthy reuerence unto the same. We read, 1 Sam. 4. when the people of Israell in one war against the Philistines had lost foure thousand men, they pro-

cured that the Arke was brought into their Tents, hoping by the presence thereof to obtaine the victory : but the contrary hapned, for the Arke of God was taken by the enemie, and thirty thousand men perished of the hoste of Israell for their peruerse life and small pietie.

The Philitines also, which vnworthily handled the Arke, setting it with their Idolatry, how sharply were they punished : but chiefly the men of Ashdod, as that holy Scripture saith, 1 Sam. 5. the hand of God was grieuous vpon them.

7 A figure of this Sacrament was the meale of Helizeus. 1 Kings 4. When the Prophet commanded that certaine hearbs should be sodde for the Children of the Prophets, they tasting them, found that they were so bitter, that they cryed to Helizeus, O man of God, death is in the pot. Wherefore the holy prophet cast meale into the Pot, where

wherewith hee tooke away the bitternesse: So Christ by meale or bread of the Sacrament taketh away the bitternesse of our afflictions, and cauleth that they bring vs life, and not death.

8 A figure of this most holy Institution was that great Passouer which King Hezechiah kept, 2 Chron. 30.17. when hee prayed for the people, that God would be mercifull unto him that prepared his heart to seeke the Lord God of his fathers, though he were not cleansed according to the purification of the Sanctuary: when hee spake comfortably unto the Levites, and the whole multitude kept the feast with great ioy. Our Hezechiah hath not onely prayed for the purifying of his people, but hath sanctified them, spoken comfortably, kept a ioyfull Passouer, such as never was in Israel.

CHAP. 52.

Names of excellencie, attributed
vnto the holy Sacrament, and
gathered out of the writings of
ancient Fathers.

O } Great
} Inestimable
} Diutine
} Most noble } Sacra-
} ment.

O } Pure
} Venerable
} Eternall
} Laudable } Mysterie.

O Mysterie of } Pietie.
} Peace.

O } Holy of holyes.
} Blessing.
} Hidden Manna.

CHAP.

C H A P. 53.

A short Meditation vpon these
names of excellencie.



What couldest thou
doe (most merci-
full Lord) for vs
and for our good,
that thou hast not
done ? Thou hast taken our
fraile nature vpon thee, and
giuen vs thy diuine, thou hast
freely offered vnto vs the riches
of thy Mercy, the treasures of
thy Grace, the abundance of thy
Loue, by this great, inestima-
ble, and most diuine Sacra-
ment, by this blessed, pure, and
venerable Mysterie, the myste-
rie of peace and pietie, the holy
of holies, the hidden Manna :
wherby it is evident, with what
flames of loue thou didst burne,
whose delight is to shew mercy.

And

And because the fire of this
Loue could no longer be hid,
it must needes breake out by
this holy Mystery left vnto vs:
For whitch (O Lord) we giue
vnto the honour, praise, power
and dominion, now and for
euermore, Amen.


CHAP.

C H A P. 54.

Certaine short Meditations vpon
the Passion, to be vsed before
or after the receiuing of the holy
Communion.



God and gracie-
ous Jesu, thou
didst eat the Pas-
call Lambe in Je-
rusalem with thy
deare beloued dis-
ciples, and arising from Sup-
per didst gird thy selfe about
with a Towell, and pouzedst
water into a Basin, and knie-
ling vpon thy knies, thou mea-
liy didst wash the feet of thy dis-
ciples, and wipedst them with
a Towell.

O most good and gracious
Jesu, thou, before thou shoul-
dest suffer, didst bequeath a
most excellent good thing vnto
thy Children, leauing for vs,
thy

thy most sacred body to be our meate, and thy most precious bloud to be our drinke: there can no wit nor vnderstanding penetrate and thoroughly see the bottomlesse depth of thy Charitie.

O most good and gracious Jesu, thou comming to the garden of Olivet, begannest to feare, and to be heauie, whereupon thou saidst to thy Disciples; My soule is sorrowfull vnto death: And then diuided and sundred from them, thou setst thy selfe vpon thy knes, and falling vpon the earth flat on thy face, thou prayedst vnto thy Father, and fully and wholy resignedst and recidest thy selfe vnto him, saying; Father thy will be done. And at length through a most painfull Agonie, wherewith thou wert grievously oppressed and afflicted, thou didst sweate throughout all thy body a bloudie sweate.

O good and gracious Jesu, thou kindled and burning with
an

an inefable desire to redeme
mee, wentist to mete thine ene-
mies, and sufferedist Iudas the
traitor to kisse thee, thy selfe to
be taken, and to be bound with
all confusion and shame, and
most unworthily to be led vnto
Annas, where thou sufferedist
most meekly to be stricken on
thy most innocent face.

O good and gracious Jesu,
thou being fast bound like a no-
toxious malefactor, wast ledde
vnto the house of Caiaphas the
High Priest, where the Jewes
most uniusly accused thee, most
spitefully strucke and buffeted
thee: scornefully wast thou moc-
ked and blindfolded, being bid-
den to prophete who strucke
thee, doing to thee innumerable
injuries all the night.

O good and gracious Jesu,
thou, in the morning, wast
brought before Pilate, and with
most sweet and pleasant coun-
tenance casting thine eyes
downe, stoddest before him in
the Judgement-hall, and when
thou

thou wast most falsly accused of the Jewes, and many a rebuke and reproach was giuen the^e, thou meekly heldst thy peace, and madest no answere.

¶ god and gracious Jesu, thou wast sent from Pilate to Herod: this Herod of a very curious and vaine mind, coueting to see some miracle at thy hand, asked and demanded many things of the^e; the Jewes cryed out against the^e, but thou amongst all these, most wisely heldst thy peace: For this cause Herod and all his despised the^e: ¶ how vmeasurable was this humilitie and obedience: at the will and pleasure of thine enemies thou wentst forth, thou returnedst againe, suffering them to doe to the^e what they would.

¶ god and gracious Jesu, thou in the Judgement hall being stripped naked, and without all compassion bound fast to a pillar, wast most cruelly scourged, there was thy virgall

nail and tender flesh cut with
whips, and toerne with stripes,
altogether mangled and defor-
med with blacke and blew, and
many a wound, so that the
streames of thy most precious
bloud ranne downe on every
sides vpon the earth.

O god and gracious Jesu,
after that sore and sharpe scour-
ging of thine, to put thee to more
shame, thou wast clothed with
a purple red garment, vile and
toerne: They also making a
crown of thornes, painefullly
pressed the same vpon thy most
holy head: and while the sharpe
thornes pricked grieuously, and
wounded sore thine head, thy
most pure bloud ranne downe
abundantly ouer all thy louely
face and neck, then they putting
a Reed into thy right hand, and
kneeling downe before thee, in
scorne, saluted thee, saying: All
haile King of the Iewes.

O god and gracious Jesu,
thou wast brought forth by Pi-
late vnto the furious Iewes, to
be

be gazed and looked vpon, wea-
ring thy crowne of thornes and
purple Garment, but they cry-
ed out with more crueltesse to
haue thee crucified.

O god and gracious Jesu,
thou wast deliuered vnto the
will and pleasure of the Jewes,
who by and by led thee to be
crucified, laying thy heauie
Crosse vpon thy soze and blou-
die shoulders: thus didst thou
beare most meekely thine owne
Crosse, whose great waight
pained thee full soze, and com-
ming vnto the place of thy suf-
fering, all weary and breath-
lesse with paine, for my sake
thou didst not refuse to taste
wine mingled with Gall and
Myrrhe, which was there giuen
vnto thee,

O god and gracious Jesu,
when thou wast stripped naked
then were thy soze woundes, by
the violent plucking off thy
cloathes, renewed. O what a
bitter and cruell paine didst
thou suffer, when thy tender
hands

hands and vndefiled feete were with blunt and rough nailes fast nayled to the Crosse, and when the ioynts of thy limmes were loosed ! oh with what loue and sweetnesse of charitie didst thou offer thy hands and feete to be bozed through ? Then out of the wounds of thy hands and feete, as it had beeene out of Wels, thy precious bloud plentifullly gushed out.

O good and gracious Jesu, thou hanging vpon the Crosse betweene two Theeues, wast assailed with blasphemies, but thou prayedst vnto thy Father the while, saying: Father, forgiue it them, they wot not what they doe. Then didst thou promise Paradise vnto the Theeue: then gauest thou thy deare beloued Mother (who, pierced with the sword of sorrow, stode by the Crosse) vnto thy Disciple Iohn; and after thou hadst suffered thre long houres intollerable paines, and thirsted very vchemently, they gaue thee eytell to drinke,

Drinke, whiche when thou hadst
tasted, bowing downe thy ve-
nerable head, thou reeleddest vp
thy spirit.

O god and gracious Jesu,
O god Shepheard, thus thou
bestowest thy se'fe for thy
Sheepe : the right side of thy
body was opened with a spear,
out of which flowed both water
and bloud. For vs thou woul-
dest that thy louing and ten-
der heart should be wounded:
for my sake, afterward thy im-
maculate Body was taken
downe from the Crosse, Ioseph
and Nichodemus woond it vp
in Hindon or cleane linnen, laid
it in a Sepulcher. My deare
beloued; yea, the deare beloued
of all my desires, thou didst
vouchsafe thus to dye and be
buried for my sake, whiche Iutis
and raignest blessed & glorioius
for euer and euer, wozld with-
out end, Amen.

A Prayer.

O Sonne of the liuing God,
most mighty God, which
for the exceeding great Charittie
that thou didst beare towards
me, hast vouchsafest to be made
man, thou wouldest for my sake,
be boorne in a stable, and laid in
a manger, be fed with the little
milke of the Maiden thy Mo-
ther, suffer meidinesse and po-
uertie, be sore troubled thre
and thirtie yéeres with man-
fold labours and carefull paines:
thou wouldest for very inward
paine and agonie, be all in a
bloudy sweate, and be appre-
hended and taken, shamefullly
be bound, vnworthily be con-
demned, vnjustly be stricken
with buffets and blowes, be
cloathed in purple by way of
mockage: thou wouldest be
beaten and torne most cruelly
with

with stripes, crowned with
thornes, ouerladen with a pain-
full and heauie Crosse, and be-
nailed and fastned to the same
Crosse. Thou, the clother and
garnisher of the Starres, han-
gedst all naked, despised, woun-
ded, and with innumerable so-
rowes afflicted, vpon the Crosse
for my sake. Thou sheddest for
me thy most pure and precious
bloud; all this thou didst for me.
I embrase in the armes of my
Soule, thy venerable Passion,
I forsake and renounce all sen-
suall pleasure, I resigne all,
put mee wholly into thy hand
and pleasure: thine onely will,
thine onely will be done in me.

¶ most sweete and mercifull
Iesu, mortifie whatsoeuer liueth
sensually in mee, garnish and
adorne me with thy merits and
vertues: ¶ prepare Lord, a
delectable and pleasant habita-
tion for thy selfe in mee: renue
my Spirit, my Soule and my
Body with thy excellent grace
knit me unto thee most nearely
change

change and transforme me alto-
gether into thee, that thou maist
haue delight in mee. Heare mee
graciously (O Lord) heare mee
graciously, not at my will, but
at thy blessed pleasure. O Lord,
teach mee, direct me, that I may
doe nothing, speake nothing,
thinke nothing, desire nothing,
but that which may be accepta-
ble before thee. Amen.

O

CHAP.



C H A P. 55.

A Prayer of Saint Augustine.
Meditat. 1. 7.

What hast thou committed most sweet Childe, that thou shouldest be so judged ? What hast thou offended most louing Innocent, that thou shouldest be so hardly entreated ? what is thy offence ? what is thy fault ? what is the cause of thy death, and occasion of thy condemnation ? For, I it is that am the wound of thy sorrow, the cause of thy slaughter : I am the desert of thy death, the wickednesse of thy punishment, the stroke of thy Passion, the labour of thy torment. O wonderfull manner of correction, and order of unspeakable mystery ! the wicked offendeth

offendeth, and the iust is pun-
ished; the guiltie transgresseth,
and the innocent is beaten; the
vniust smeth, and the iust is
condemned; that which the euill
man deserueth, the godd suffe-
reth; and what the Seruant
committeth, the Lord dischar-
geth; what man hath offended,
God satisfied.

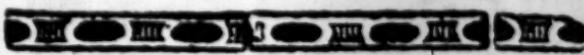
Whither O Bonne of God,
whither hath thy humilitie de-
scended? whither hath thy cha-
ritie burnt? whither hath thy
pittie proceeeded? thy benignitie
increased? whither hath thy
loue attained? whither hath thy
compassion extended? for I
haue done wickedly, and thou
art punished; I haue commit-
ted the offence, and thou art
chastened with reuenge; I haue
done the fault, and thou art sub-
iected to torment; I haue waxen
proud, and thou art humbled;
I am puffed vp, and thou art
diminished; I became disobedient,
and thou payedst the pu-
nishment of disobedience; I

gaue my selfe to Gluttonie, and thou art afflicted with hunger: The Treé carried mee to vn-lawfull desire, perfect Charitie ledde theé to the Treé of thy Crosse; I tasted of the forbiden fruit, and thou laidst vnder the torment; I am delighted with meate, and thou labourest at the dwye; I enjoy delicates, and thou art torne in peeces with nayles, I the sweetnesse of an Apple, thou tastedst the bitternessse of Gaule. Eue reioyceth laughing with mee, Mary suffereth wailing with thee. Behold the King of glory, behold my impietie, and thy pittie shineth; behold my vnrigheteousnesse, and thy righeteousnesse appeareth. What, (O my King and my God) what shall I render thee for all thy benefits which thou hast bestowed on mee? for there cannot be found in mans heart, which may worthily be rendred for such rewards: can the sharpnesse of mans wit devise whereto the mercy

mercy of God may be compared? Now is it the part of the Creature to recompence the sufficiencie of the Creator: but there is, (O Sonne of God) there is in this so admirable dispensation to which my weah-nesse may in some things relie. If my minde pricked with thy visitation crucifie her flesh, with the vices and concupis-
cences thereof, and this thing when thou hast granted, it be-
ginneth now, as it were, to suf-
fer with the: for that thou hast
bouchsaked to die for my sinne.
And so by the victorie of the in-
ward man, by thy conduct, it
shall be armed to the outward
triumph, for as much as this
spiritual persecution overcome,
it may not feare for thy loue, to
yeld it selfe to the materiall
swerd. And so the smalnesse of
my condition, if it please thy
goodnesse, shall be able for her
power, to answere the greatnes
of the Creator. I pray thee for
thy accustomed mercies, yonre

into my woundes, that the ranke of my viperous infection cast forth, may restore me to my wounded health, that tasting the Nectar of thy sweetnesse, it may cause me to despise with all my heart, the pleasant allurements of this world, and to feare no aduersitie therof, for thy sake: & being mindfull of my eternall nobility, I may loath the winds of this transitorie feare. Let nothing be swete I pray thee vnto mee, without thee, nothing please mee, nothing precious, nothing beautifull beside thee. Let all things I beseech thee be vile vnto me without thee, let them be of no account: that which is contrarie to thee, let it be troublesome vnto me, and let thy good will be my continuall desire. Let it grieue mee to rejoyce without thee, and delight mee to be sorrowfull for thee. Let thy name be my comfort, and the memorie of thee my consolation. Let teares be my bread day and night in searching

ing out thy iudgements. Let
thy Law be better vnto me then
Millions of gold and silver.
Let it be delightfull vnto mee,
to walke in the way of thy com-
mandements vnto the end.



¶ 4

CHAP.



CHAP. 56.

The twelfth Meditation.
Concerning the spirituall Communion of Christ.

Or that the spirituall Communion also is profitable vnto Soules, it is necessary that wee enter into some consideration of the same, and therein obserue these Circumstances.

First, what it is: secondly, after what meanes it may be vsed: thirdly, what profit wee reape by it: fourthly, how acceptable it is to God. For the first, we must know that as the Sacramentall Communion hath worthily the first place amongst the spirituall exercizes of a Christian life: so also

the

the Spirituall Communion hath a very godly and diuine use.

When the deuout man (saith Gerson) doth euery day receiue spirituallly the body of his Redemer: so often doth he mystically communicate the mysterie of Christ's birth and Passion, is inflamed in his loue, and reuolued in his devotion: so when wee receiue Christ in affection and desire of minde (which the faufull often shoule doe (this is called our spirituall communion.

For the second, what commodity this bringeth to the Soule, wee may gather by the manifold effects thereof: for as hee which moued by the holy Ghost, beloueth, sorroweth for his sinnes, and by louing God desirereth to be baptised, doth obtaine the grace of Baptisme: whiche desire of Baptisme, is called by the Divines, Baptisma Spiritui, the Baptisme of the Spirit, so doth it also

happen

Sutton,
C.

happen in this spirituall Communion.

The third, how wee respe
profit by receiuing Chzist into
the holy desires of our Soules,
it may be vnderstood by the en-
crease of Loue: While I was mu-
sing (saith the Prophet) the fire
kindled. The elevation of the
minde vnto God, doth take vs
away from earthly affections,
and carry vs vnto him, on
whom our desires are fixt.

The fourth, how accepta-
ble this is vnto God wee all
know, he that accepted the in-
tention of Abraham, and said
vnto Salomon, because this was
in thine heart, doth not onely
accept of our good desires, to
embrace him in the armes of
our affection, but also doth re-
ward this desire as a dced done.
But wee are to consider, that
wee must not onely stay vpon
the desire of our will, and re-
ceiue Chzist spirituall, but wee
must proceed further, to receiue
him together both spirituall
and

and sacramentally. For it is not enough to follow Christ in our intention, or onely to beleue in him, but wee must also receiue him in this holy misterie, which is not onely a representation of Christ's death, but also a communication thereof unto vs, not onely a memorie, but a participation; yea, the most perfect participation that may be, which being so, wee may not omit this speciall part of our Christian dutie: for who so will please God, and proceerde to the perfection of a Christian life, must often celebrate this holy Mystery, that so hee may goe forward in all vertue and holinesse of life; yea, euен unto his liues end.



C H A P. 57.

That this holy Sacrament is giuen
to the sicke, as necessary for the
time of any visitation.



Consider, that amongst the effects of this Heauenly Sacrament, that to be chieflie numbered, that it maketh those strong in enduring temptations, which worthily receive it. Whence it is, that in times past it was giuen to men in places of visitation, or danger of death, that they might be constant in the confession of Christ, and able to with-stand the temptations of the Dicuell.

2 Consider that it also profiteth to attaine the health of the body, seeing it is so auailable

able to the saluation of the soule. For, if at the onely touch of Christ's Garment many receiued health, what cannot Christ himselfe doe, entering into the Soule of the sick?

3 Consider that Christ fore-
seeing our conflict to come or-
dained this most holy Sacra-
ment, for the spirituall helpe of
our soules, we must thinke by
how much greater necessitie we
labour, by so much this Sacra-
ment doth exercise more effectu-
ally his wholesome effects, see-
ing it is proper vnto the Lord
to helpe more readily then
when greater necessitie doth re-
quire.

4 Consider, that here the
distressed either in body or
minde, may apply vnto him-
selfe in particular the merits of
Christ's Passion, and rase vp
himselfe by a comfortable par-
ticipation of this holy Mystery,
and say: Thou hast god cause
to rejoyce (O my Soule) that
the Lord of Majestie commeth
vnto

bnts theē, that he may comfort
theē departing this world, and
by thy assistant help against the
assaults of Sathan, who endea-
uoureth to draw theē away from
the reward of life, continue
onely a good will for all: though
thou art faint and feeble, though
thine enemies be many & migh-
tie, yet hauing receiued diuine
strength, thou shalt say: I
can doe all things in him that
strengtheneth me. Cast all thy
hope on Jesus, and thou shalt
neither be ouercome of them,
nor put to shame. Thou know-
est well, that the body of a cer-
taine dead man was restored
to life (2 Kings 13.) by the one-
ly touch of the body of Elizeus.
If the bones of a dead Pro-
phet had so great vertue, that
they restored one from death to
life, and the theēnes amazed by
the Miracle of the thing durst
doe no euill: what will not
the living and glorioous Bo-
dy of Jesus doe, entering in-
to theē? I doubt not but it
will

will exercise greater might in
thee, seeing hee is GOD omnipotent, and Lord of all, and the Diuell shall be ouercome and confounded at his presence. O holy Daniel, teach mee how I ought to giue thankes to my louing Lord, who seeing mee in time of neede, beset with infernall Lyons, doth send mee foode, not by the Prophet Habakkuk, or by any heauenly Angell, but himselfe commeth to be my foode. O Leue without measure ! Consider (O my Soule) this vnspeakable Mercy. Thou knowest thou wast loued of him in his greatest extremities, when he departing out of this life vnto the Father, did institute this holie Sacrament for thy welfare. Thou seest also hee loueth thee in thy extremities : it remaineth, that crying out with the Prophet Dauid, Psal. 8. 4. Lord, what is man, that thou art so mindefull of him ?

D.

O; with the Apostle, Rom. 14. 8. If I liue, I liue vnto the Lord, if I dye, I dye vnto the Lord: to whom be praise and honour for euer, Amen.



CHAP.

CHAP. 58.

What hee ought to doe, who is to communicate, before hee come to the holy Table of the Lord.



He who will doe the thing which he ought, concerning this Sacrament, and that which the dignity of such a Mysterie doth require, must set out a certaine space of time to himselfe, wherein hee may performe those things which pertaine to the preparation thereof.

And that we may discourse more at large of this matter, and more familiarly with them which doe often communicate, I say they shall doe very well, if as Moses commanded the people, that three dayes before they

they were to receiue the Law, they shoulde prepare themselues. So also they shoulde prepare themselues in threé dayes, that they may be apt and disposed to receiue the Lord, who bringeth a Law, not of death, but of life; not of the Letter, but of the Spirit; not of feare, but of loue.

The holy Scriptures doe testifie, that the maides of king Assuerus, Hester 2. 12. comming onely into his sight but once in sixe Moneths, prepared themselues with oyle of Myrrhe, and other sixe Moneths with certayne sweet odours. If these did doe this, that they might finde fauour with an earthly man, what preparation shal be required of vs, that we may finde fauour in the sight of the true God?

One of the chiekest prayses of the blessed Virgin Mary, for which the Angell did commend her, he sheweth, when he saith; Thou hast found fauour with God: and ought it to seeme a hard

hard and troublesome a thing
vnto vs to doe, for so great glo-
ry and dignitie, that which these
women haue done for such va-
nitie? With what face I pray,
will we refuse labour; yea, al-
though all the powers and
strength of our soules and bo-
dies were to be employed, that
wee may come at least but into
the grace and fauour of God?
specially when wee heare, that
these miserable Maides spent
their whole life, that they might
come into the fauor of one mor-
tall man. But because this is
an hard thing for vs to doe, at
least let vs prepare our selues,
in those thre dayes whereof I
haue spoken, doing all that
which in vs lyeth. But if you
shall aske mee what that is, I
say that the first thing is, that
thou walke carefully all thy
time: that with the holy man
Job, thou feare all thy workes,
that thou haue diligent regard
of thy selfe, and thoroughly ex-
amine thy conscience, and that
thou

thou take hæde in all thy conuersation, that thou commit nothing, which may offend the eyes of God, not onely mortally, but negligently also, as much as thou canst. Neþher onely ought wee to decline from the sins themselves, but also from the occasions of them, as immoderate laughing, pastimes, and wanton sports, and all vaine conuersation, and all those exercises which are seldome done without sinne. No otherwise (saith a learned man,) then a handsome and adorned woman, when on the Sabaoth shee hath put on cleane apparrell and goeth forth abroad, doth most diligently beware that she handle not those things wherewith she may be contaminated. So wee in this time, ought to walke moze carefully then at another, and to be so cloathed, that wee may be worthy to come to receiue the King of Angels, and sit at his Table. Before all things the tongue must be kept with

with diligent care all this time. In the old Law the vessels without couers were counted vncleane. Let regard be had, that the mouth biter no vaine and idle wordes, much less offendisse, that the doore be kept pure and cleane through which that heauenly foode shall enter to our soule. So lesse diligently let the heart be kept pure from all vaine, vncleane, and vnquiet cogitations. For an vnseemely thing it is, in the place where God should take vp his mansion to leaue any thing offendisse to his cleane and heauenly sight. And because the place of his abiding is peace, for in peace (saith the Psalmist, is his staying, let vs therefore put farre from vs all vnquietnesse of minde, and perturbations whatsoeuer.

The euening being come, when as thou shouldest communicate early in the morning following, very laudable it is, eyther to miss a meale, or at the least

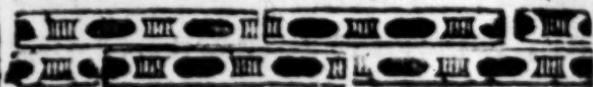
least to be content with a small or light Supper, after which thou maist not eyther betake the to pleasurable delights, or be present in the concourse of many, but that thou maist be quiet, and moxe fit to spend a good part of the night in p[re]par-
ing thy minde for the day fol-
lowing.

When thou art laid in thy bed, before sleepe doth close thy eyes, persevere and continue in good thoughts, beseeching God that he deliuer thee from all idles fantasies and illussons of the Diuell; that thou maist the next day goe vnto the Lords Table, with moxe puritie both of body and Soule. So often as thou awakest in the night, by and by call to minde the same thoughts in prayer.

Very earely in the morning, thy eyes not yet fully opened, thinke thou art lying in the armes of Christ crucified, exer-
cise thy minde in the remem-
brance of his Passion, about
which

which we spend the day following, sometime thinking of his ineffable loue, sometime of his extreame suffering: in a word, because this Sacrament was instituted in remembrance of his passion, most profitable and acceptable vnto God is our devout remembrance of the same, that by this meanes we may accomplish also the will of the Testator.

CHAP.



CHAP. 59.

The manner of communicating
vsed by a certaine Virgin.

In prax. rit. spir.

Before the Communion, I prepare my selfe after this manner: sometwo dayes before, I examine mine owne conscience, I humbly confesse me, and am heartily sorry for my sins: when I may not fast, at the least I eate and drinke sparingly.

2 The next morning I begin sooner then at other times a Prayer in my minde, therein desiring grace of God to be communicate and that he make me such a one as I ought to be comming to his holy table, that this most holy Sacrament may obtaine in my heart, that fruit which

which it obtaineth in the hearts
of them which worthily com-
municate.

3 Then I consider how
great a thing it is to be parta-
ker of so holy a Mysterie, to
receiue him whom the Angels
adore, the Prophets haue desi-
red, the Apostles loued, the
Martyrs imitated, and all holy
men coueted with unspeakable
desire, to honour, loue, and hitte
them vnto him by this holy sa-
crament.

4 Moved with this desire,
I studie to enflame my Soule
more largely, by considering
Christs unspeakable Loue; by
calling to minde the manifold
graces this Sacrament bring-
geth with it to the soule of the
deuout communicant.

5 When I come to com-
municate, I exercise my heart
in these contemplations: first,
I call to minde my owne vile-
nesse: secondly, I cast my selfe
downe at the feete of Jesus by
humilitie: thirdly, I make a

short confession of my faith, as
I believe that thou art the ve-
ry Saviour of the World, O
blessed Sonne of God: which
wast crucified for mee, dead and
buried, descendedst into hel, and
didst rise againe: fourthly, I
am sorry that I come so little
prepared as I doe, but euer ho-
ping he will accept my humble
intention, I put my trust in his
mercy and merits.

6 Sometimes I talke thus
with my soule, saying: Behold
my Soule, thy Lord and God:
loue him whom thou destrest
with such care, account thy selfe
happy, if thou acknowledge
him, loue him, and desire him to
dwell with thee.

7 Lastly, I lay before him
all my sinnes and infirmities
had in the depth of my heart,
and I most fervently desire that
he would pardon them all, and
I purpose earnestly to amend,
and so with all humble reue-
rence I come to the Lords
Table.

My demeanour after the Communion.

After the Communion, I betake mee to some secret place, that I may talke onely with my Lord, whom I haue by Faith receiued into the house of my soule: and first, I set before God the Father, the holy Sacrifice of Christ our Lord, and I set before him, whatsoeuer hee hath suffered for me, vsing these or the like words: Behold (O eternall Father) thy Sonne, whom of thy infinite loue thou hast sent from heauen vnto the earth, that hee might take flesh of man, borne in a Stable, fye into Egypt by the persecution of Herod, and should be in great povertie. Behold (O Father) what great things he hath done and suffered for me in the wilderness, in preaching, in fasting,

in praying, in tourneyng, in persecutions of the Jewes, in hearing blasphemies, sustaining injuries and reproches: all which he suffered at the hands of the vngrateful Jewes, see him betrayed and sold for thirtie pence. I offer him to thee, O holy Father, bound in the Garden, lead away to Annas, beaten and buffeted in the house of Caiaphas, accused before Pilate, mocked of Herod, scourged and crucified of the Jewes. Behold (O Father) his head hanging downe, his hands and feet pierced through, his most sacred side opened.

Behold the Heauens and earth mourning after their manner, the sorrowfull Mother, the deare Disciples bewayling him, and the vngrateful Jewes by so much the more to waxe madde against him: I offer him unto thee, anointed with Myrrh, wrapped in cleane linnen, buried in a new Sepulchre. These things done, I make

make an end, praysing, blessing, and giuing thanks to God, that he hath loued vs, so that he gaue his only Son for our saluation.

2 After this, I turne me vnto Christ with all thankfulness for his benefits, and I open vnto him as vnto a most holy Physician, my infirmities, and all my faults, as to a most gentle Lord, I open vnto him all my defects into which I am wont to fall, desiring him to minister a remedie, that I relapse not so often, and specially I pray that he would grant me grace to receiue him hereafter worthily.

3 I purpose to amend, wherein I am wont to offend, and namely, I decree to rite out some one sin, & in the place thereof to insert some vertue, whereof I haue neede, that I may alwayes goe forward from better to better, and I humbly pray his diuine Majestie, that he grant me strength to execute that thing.

4 Last of all, I diligently
keepe my heart all that day,
thinking that the Lord resteth
therein, as his house, where-
fore I give my indeauour, that
I may use all modestie, as well
in speaking, seeing, and walk-
ing, as in all my outward con-
uersation: often I say with my
selfe; This day (O Lord) thou
hast come to me a sinner, this
day thou hast renued my heart
by thy holy Passion, I pray
thee abide with me, goe not
from me. And so applying my
selfe vnto the prayers of the
day, I use the same Prayers,
with greater deuotion then or-
dinarie, I give thanks for all
benefits, especially for those re-
ceiued by this most high and
holy Sacrament.



CHAP. 60.

Certaine briefe Questions and Answeres concerning the blessed Sacrement.

Question.



Or what cause doe you receiue the blessed Sacrement?

Answer.

First, that I may obserue, and dutifullly keepe Christes most holy Institution. Secondly, that I may shew my selfe a member of that body wherof he is the head. Thirdly, that I may receive this soueraigne repast to the health of my unsullie Soule.

Question.

What doe you receiue?

Answer.

The very body and bloud of Christ after a most diuine and heauenly manner.

Question.

What profit haue you by recei-
uing?

Answe.

Increase of grace, and loue
with God and man.

Question.

Why doe you often communi-
cate?

Answe.

Because my hope is, I am
one of Gods Children, and
therefore desire to come often
vnto him, as to a louing fathir.

Question

After what manner come you?

Answe.

By Faith and Repentance,
haunting a full purpose to serue
him in holinesse and righteous-
nesse, all the dayes of my life.

CHAP.



CHAP. 61.

These few obseruations should be obserued before our accesse vnto the Sacrament of the Lords Supper.

I



1 You must stedfastly belieue in Christ crucified.

2 You must humble your selfe by a serious consideration of your manifold sinnes.

3 You must thynke Christ worketh in you that which his words doe promise.

4 You must prepare your Soule to receiue the body and bloud of our Lord Jesus.

5 You must meditate of Christis Passion, his Resurrection, and your owne rising againe to a better life to come.

6 You must giue your selfe both

both before and after this most holy Sacrament, to prayer and devotion.

7 You must apply your selfe to meditation, and open to God the closet of your heart.

8 You must beare sincere affection and loue, both to God and man.

CHAP.

C H A P. 62.

A Dialogue of the most holy Communion, betweene *Mundanus*, and *Spiritualis*; a world-ly man, and a spirituall.

Wherein is disputed: whether it be better often to communicate, or abstaine from the most holy Communion: how and after what manner both may be done; that of loue and deuotion; this of humilitie and reuerence.

Mundanus.



Know not truely what fruit there is by often communicating: for I see thee continue subject to the same vices, to be often angry and threaten.

Spirit.

Spirit. But I know certaintly that by the benefit of often communicating I haue rooted out some euill manners, and vntesse I should often communicate, without doubt, I should be worse and worse, and hap-pily at this houre I should burne in hell fire.

Mundan. Whence knowest thou, that thou shouldest be woxer?

Spirit. For that I haue ex-perience in my selfe, when the time of communicating is at hand, to bethinke my selfe more and more carefully to abstaine, yea, from the least sinnes. Contrariwise, when the time of communicating is farther off, I am not so collected in minde, I waxe also faint in deuotion, I am prone to vanities and trifles, and if no other profit should come vnto my Soule, that profit alone ought to be sufficient, to moue mee to fre-quent this diuine Sacrament.

Mund. But I feare not a little least

least if I come too often to the
Lord's Table, I make Ship-
wracke both of loue and feare,
for that is wont to fall out by
too often vse and familiaritie.

Spirit. Yea, rather the con-
trary doth often fall out; for if
of the often and familiar cu-
stome and frequentation of the
Communion, any imperfection
were therein couered, there
were iust cause to diminish our
loue and feare towards him, as
it commeth to passe in humane
things: But that thing is not
so; for when hee is a certaine
infinite Sea of all perfection,
by how much one vseth this of-
ten familiaritie, by so much the
more he declareth his goodnesse
and perfections, and causeth
that loue, feare, and reverence
towards his diuine Maiestie,
doe equally encrease.

Mundan. Let it be as it is,
daily experience teacheth, that
the often vse of a thing, al-
though the best, doth brede con-
tempt and lothomenesse.

Spirit.

Spirit. But that is in things temporall, and in sensuall pleasures, but in spirituall delights (as S. Gregorie hath well obserued) facietie doth breed a desire; for then the goodnesse of them are made knowne: and therefoze by how much the moare surely they are possessed, by so much the moare ardently they are desired: whence the heauenly Wisedome saith; They which eat me doe still hunger, and they which drinke me doe still thirst.

Mund. But Saint Paul saith; Hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, but if thou communicate often, it seemeth thou thinkest thy selfe worthy: and is not this pride? Thou also dost unworthily communicate.

Spirit. As if to communicate seldom, doth make a man worthy. It is not so: but heare me; if thou calst him worthy whose perfection doth equall the worthinesse of this Sacrament,

ment, then no creature, although the holiest; yea, nor all Creatures put together, were worthy of this Sacrament. And if such worthinesse were so necessarie, none should communicate: for that none can attaine perfection equal to this Sacrament. But neyther that any be worthy, is it necessary that he attaine some excellent perfection, or be endued with rare vertues, for these are acquired by the rare vertues of this Sacrament, and frequenting therof. Therefore that a man be worthy according to that of the Apostle S. Paul, it is enough that hee bring that preparation wherewith God is contented, that is, that first hee examine his conscience, be sorry for his sinnes committed, humbly confess them with a penitent hart, and with this preparation to come to the Communion is no pride.

Mund. If this be sufficient wherefore then did certaine godly

godly men of reuerence, speake so often of effectuall preparing themselves as they haue done?

Spirit. These of humilitie and reuerence to this holy Mystery haue spoken indeede of solemne preparation, which assuredly is meete, but frequenting of this holy Communion is a most ancient custome, wherewith the Church of Christ first sprang, as Sant Luke the Euangelist, in the Acts of the Apostles sheweth.

Mund. But in the Primitiue Church the ferventnes of Christians was great, which when it is not now in vs, it seemeth more safe to abstaine from often communicating: for if it be otherwise it is in danger that we come not so disposed to communicate as wee ought. The safer way is rather to be held, then the lesse safe.

Spirit. Yea, the selfe-same thing, for that so great desire is wanting in vs, ought to dyeue vs to frequent this wholesome

Sacra-

Sacrament: for by the benefit thereof, we may both waxe hot and be set on fire. For he which is cold, ought rather to betake himselfe to the fire, then hee which is hot. So often as one humbleth himselfe before God, and hath a good intention there is no danger.

Mund. I haue often heard, the **Sacraments** are instituted of Christ as medicines, but we vse not medicines often.

Spirit. If a man were spirituall sicke but sometimes, then the argument were auailable: but whereas our nature is weake; for, the iust falleth seauen times a day, (saith the **Wise-man**) our nature therefore often needeth help, and so the vse of a spirituall medicine. Moreover, whereas this **Sacrament** is of force to draw away all these euils both present and to come, from the **Soule**, it is better to prevent infirmitie, then to cure it once contracted. Lastly, there is a great difference betwene corporall

corporall medicines, and this spirituall: for they onely put away bodily diseases, and often with the euill humours, take away the good also; but this bringeth to the Soule, grace, strength, and other heauenly gifts; and therefore these, selome; this, often is to be vsed. Add, that for the most part bodily medicines are bitter and loathsome, to the extent, that as selome as may be, wee vse them: but this is sweet and delightfull, and therefore GOD would, that it be often received of vs.

Mund. But thou canst not denie, to abstaine from the holy Communion, for reverence of so great a Sacrament, to be a good act, and agreeable to vertue.

Spirit. I deny not, but that it is good to giue reverence to it, yet this I say, that to frequent this Communion of devotion, and desire of unting himselfe with Christ, is a better action,

action, because this springeth of loue, but that of feare, and it is manifest to all, that loue is better then feare: wherefore it argueth a religious minde to communicate often.

Mund. But I am vnworthy so to doe.

Spirit. Wherefore?

Mund. Because I fall daily into many saines.

Spirit. If saines detaine theē, then shouldest thou neuer communicate, because thou neuer ceasest to saine.

Mund. But communicating seldome, I haue more time to examine my selfe.

Spirit. Thou art deceiued: for seeing our nature is prone to euill; by how much the more grievously saines raigne in it, by so much the harder they are to be begun: for, a crooked tree the longer the turning thereof is deferred, by so much the more hardly, and with greater paine is it made straight.

Mund. I doe not well understand

stand what this my errore is : for, I see daily with mine eyes, those which often communicate, to come coldly and without deuotion, and as it were, custome-
arily to the holy Table, and no more adoe, but they which comes seldom, come with farre
greater deuotion and reuerence as seemeth to mee, wherefore it
is better to communicate seldom then often.

Spirit. First, that is false, Mundanus, which thou affirmest, yea, rather many of them
whitch come so seldom, come most coldly without deuotion,
without feeling of loue, rather indeede of custome & constraint,
then of loue.

Mund. If it be better to com-
municate often then seldom,
how commeth it to passe, that
this often communicating is
not ppraised of some learned
men ?

Spirit. I never saw nor heard
of any learned man endued with
iudgement, and vertue, that re-
prehended

prehended this action, so holy, so profitable, so acceptable vnto God: but that it is despised of some carnall men it is no meruell, for they thinke others vntworthily communicate this Sacrament: for as they live euill themselves, so they think that those live euill also, who often communicate.

Mund. You say true: I acknowledge that it is more safe, often to strengthen the Soule with this heavenly swde, but I doe it not, least I giue occasion to the World, of whom those that often communicate, are had in distencion.

Spirit. If in this matter thou wilt haue a regard of the world, then hast thou not onely lost thy Soule, but also thy wit. Art thou ignorant, that it is the propertie of the world, to flye from all spirituall things, to fauour the wicked, and speake euill of the good?

Mund. As long as wee are in this World, wee ought to frame

frame our selues, and conforme our manners to the world.

Spirit. But that is manifest foolishnesse. If the world be one of the thre Capitall enemies, how maist thou apply thee to it, and obey the will thereof, without manifest and apparant ruine ? Knowest thou what it is to abstaine from the sacred Communion, for the obloquies of the world ? No other thing then to be ashamed, and to account it a reproach, if thou art a good Christian, and endued with vertue : wherefore, and worthily too, may Christ be ashamed to receiue thee into heauen.

Mund. If I should often communicate, I must repent often, become a good example to others, keepe mee at home, cast off all recreations, which were to take away all my libertie from mee, and so I should pine away, and waxe old before my time.

Spirit. Although thou communicatest

municatest but once in a yere, thou art bound to repent, to giue good example to others: neyther art thou ignorant, how great a sinne it is to giue a scandall to others. And the often communicating, doth not take away recreations, but doth allow them, so they be lawfull and honest. In that thou saist thy libertie is taken away, it is not true: for if thou dost thinke any thing forbidden, lawfull bnto thee not communicating, thou art deceived: for whether thou communicate often or selome, thou art bound to abstaine from sinnes. Hee which for recreation offendeth his Creator, loseth true libertie, when he maketh himselfe a servant to sinne; yea, hee loseth true joy, which springeth of a good Conscience, and this the foolish World doth not understand.

Mund. To the receiuting of this most holy Communion, it is required, that a man be of a quiet

quiet minde, which cannot be commonly brought to passe, for the aduersties and perturbations of this world, it is not convenient therefore often to communicate.

Spirit. Yea, rather the afflictions of this world, and this wretched place of exile, ought to drive vs to communicate often. For, amongst the effects thereof, this one is mentioned, that it giueth strength in aduerstie, as the Prophet Agnieseth, when he said, Thou hast prepared a Table in my sight against those that trouble me.

Mund. If I did perceiue I were called of God to communicate often, I would willingly obey.

Spirit. I pray when thou commest to thine ordinary prayers, thou goest to Church, dost thou perceiue thou art called of God?

Mund. No.

Spirit. Why then dost thou these things?

Mund.

Mund. For that they seeme to mee good things, and are laid downe as parts of Gods worship.

Spirit. But the holy Communion without question is better then all, and more commended, and is so profitable, as it is called of the Church the pledge of future glory.

Mun. Howsoever the matter is, to say truth, I dare not come often to this heauenly table, by reason of my manifolde imperfections that I often fall into.

Spirit. It hath beens answered to this before: either thou desirrest to be delivered from these euils, or not. If thou desirrest to be ridde of them, this most holy Sacrament, received with due preparation, will minister such strength, that thou maist by little and little remoue them, as it is euident many haue done, who by the vse of this spirituall meat, of carnall haue beene made spirituall.

Q

Mund.

Mund. I yield to thy reasons, & would gladly communicate, but I fele no deuotion.

Spirit. Perchance thou thinkest thou hast no deuotion, vntesse thou shed forth teares; that is not absolutely necessary, neither in these consisteth all deuotion, the teares of the heart may suffice: That is, sorrow for thy sinnes past, and a purpose to prevent those to come. Moreover he is called devout which in all things conformeth himselfe to Gods will: wherefore I would not that thou shouldest therefore abstaine, because teares and sighes are wanting; for these are not alwayes necessary, God giueth them to whom he pleaseth.

Mund. To say what I thinke, and that I may confess a truth, thou hast platnely perswaded me, that it is better to communicate often, then to abstaine: but one thing yet remaineth, I am loth to acknowledge my sinnes.

Spirit.

Spirit. If wee acknowledge our sinnes, God is mercifull to forgiue vs our sins: be not loth.

Mund. Many busynesses do occurre, which hinder this so waighty a matter, I meane the workes of Repentance.

Spirit. This is the temptation of the Dtuell, who, that hee may spoyle thee of the fruit of this diuine Sacrament, causeth that Repentance seemeth troublesome vnto thee, and the whole preparation to the communion. Furthermore, busynesses doe not hinder good workes, the busynesses of greater moment are to be preferred before the lesse. There is time to dispatch earthly affaires in good order. When the Sonne of God standeth and knocketh at the boore of thy heart, open vnto him, let him not knocke in vaine. To conclude, rememb're that the Kingdome of heauen suffereth violence, whence wee see, we must labour to attaine the same.

Mund. It is euен so, I must
needs confess I am ouercome,
wherefore my resolution is,
with Gods good grace to re-
patre oft to the blessed Sacra-
ment,

CHAP.

C H A P. 63.

Another Dialogue, wherein is discussed the doctrine and benefit of the blessed Sacrament.

The Speakers.

Catechumenus. Doctor.

Catechumenus.



Desire to be instructed in the doctrine of the holy Sacrament.

Doct. I confess in regard of the spirituall consolation we reape by this holy mystery, thou maist well desire to be instructed in this doctrine, but for my part, there is no doctrine wherein I more feare to deliver my minde then this, because the more I consider of it, the more I admire

mitre the excellency thereof, which to mee is more then words can expresse.

Catecu. I can be content to submit my selfe to the iudgement of the learned, without curious questioning.

Doct. Tis well as thou saist, I had rather by farre commune with the humble in this case, then any other. The godnesse of God herein should with reverence be admired.

Catecu. I rest satisfied in this case, but I would learne of you, what might moue mee to loue the giuer of so great a gift.

Doct. The meanes to loue the Author of this gift, is to consider his bountie, how he doth herein offer himselfe vnto vs, and all the benefits of his suffering.

Catecu. I am moued with incredible ioy, to thinke of the innumerable benefits wee receue hereby, and it stirreth me vp to deuotion and reverence.

Doct. It may well so doe, for what

what toy is here offered vnto
the faithfull, the faithfull shall
 finde : what may they not hope
 for at his hands who hath gi-
 uen himselfe vnto them ? what
 prouokements to loue and hope
 we haue there neede no long
 discourse to manifest and shew.

Catechu. I acknowledge my
 selfe satisfied, beseeching God
 to make mee a dutifull receiuer
 of this most holy mysterie, for
 his mercies sake.

Doct. To be a dutifull recei-
 uer, after examination had, thou
 must before and after receiving
 giue thy selfe much to prayer.



C H A P. 64.

A Prayer before the receiuing of
the Communion.

God the Creator
of all things, omnipotent Father,
whose beginning
had no beginning,
whose end doth exclude all end,
whom all things doe acknowledge their Author; I miserable and unworthy sinner, now
about to repaire to the high
feast of our Lord and Saviour
Jesus Christ, have a troubled heart, a soyled body, a polluted tongue, a wounded
conscience: I am greatly amazed, and I know not what to choose; if I come not, I sile
life; if I come unworthily, I procure damnation: O high
Divinitie! O fearefull Majestie! O pious Mercy! whither
shall

shall I goe ? or whither shall
I flye ? O wretch that I am !
what shall I doe ? I haue sin-
ned against heauen, and before
thee, and am no moxe worthy
to be called thy Sonne : all
sorrowfull, and sighing, I
strike my breast, and groaning,
say; woe is me vile sinner, I
haue lost that which appertai-
ned to a Sonne, but thou still
hast that that belongeth to an
indulgent Father : pardon
therefore O Father, pardon,
O most gentle Father, mee
thy prodigall Sonne, though
late returning : reach out thy
hand of mercy from on high,
and receue me in peace and fa-
uour, which liuest and raignest
God from everlasting. Amen.

Q5

An

Another prayer before the Com-
munion.

O Mⁱntpotent and mercifull
God, behold I an vnwor-
thy sinner, doe come to the most
holy Sacrament of the body
and bloud of our Lord Jesus
Christ, I come (I say) as the
sick man to the Physician, as
the vncleane to the fountaine
of mercy, as the blinde to the
light of eternall brightnesse, as
a pore beggar to the King of
glory, as the naked to the Lord
of heauen and earth, as the ne-
edy to the riches of heauen and
earth. I beseech the abundance
of thy pittie to heale mine infir-
mitie, to wash my foulenesse, to
enlighten my blindnesse, to en-
rich my pouertie, to clothe my
nakednesse, that I may receive
thee, the bread of Angels, the
King of Kings, and Lord of
Lords. Grant that I may re-
ceue thee with such respect and
reuerence

reuerence, with such contrition
and feare, with such faith and
puritie, with such a purpose
and hnmilitie, as is expedient
for the health of my soule.

¶ Lord and Father, giue
to me (I beseech thee) an vn-
worthy sinner, not onely to re-
ceiue the Sacrament, but the
vertue of the Sacrament. ¶
most gentle God, grant mee to
receiue the body of thy onely
begotten Sonne, that I may
be incorporated into his mysti-
call body, and be accounted as
a member of the same. ¶ most
louing Father, grant me so to
receiue thy dearely beloued son,
and that whom I now receiue,
as it were couered with a baile,
I may one day behold in glory,
who liueth and reigneth with
thee and the holy Ghost, world
without end. Amen.

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A Thankesgiuing after the Com- munion.

I **v**erid theſe thankes, O Chriſt
Ieſu, for thine ineffable loue,
that by thy death, thou diſdeſt
redeme mankinde, I beseech
theſe ſuffer not thy holy bloud
to be ſhed in vaine for mee, but
with thy bleſſed body ſeade my
ſoule, with thy bloud quickeſt
my ſpirit, that increaſing by
little and little, I may become
a fit member of thy Churche,
which is thy miſticall body, and
grant that I neuer depart
from that holy league, but may
continuē therethin, ſcrutyng theſe
in holynelle and righteousneſſe
all the dayes of my life. Amen.

Another Thanksgiving after the
Communion.

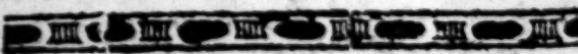
What tongue, or what
minde is able to gire
thee sufficient thankes (O
Lord Jesus) for thy ines-
table loue towards vs : who to
redeeme man, diddest become
man : thou tookest vpon thyself
all the iniuries of our condi-
tion ; and last of all, as a
Lambe without spot, wast of-
fered vpon the Altar of the
Crosse : all was to reconcile
vs to thy Father. And not
content with this thy bounty
towards vs, but least the
memorie of so great loue should
decay, thou sitting in heauen,
dost by thy holy mysteries re-
fresh our Soules.

David to shew his loue to
Ionathan did honour his sonne,
by receuting him to his King-
ly Table; but how hast thou
honoured

honoured vs, who hast made
vs partakers of thy heauenly
table: for which thy holy name
be praised now and for euer-
more, Amen.



CHAP.



C H A P. 65.

Causes why the daily Communion, or the celebration of the Lords Supper, euery Sabbath day is not now in use as it vvas in the primitiue Church.



1. For that this was a precept of the Church, as Origene and Saint Jerome doe testifie, like as that was of for forsaking temporall riches.

2. For that it was agreeable to the small number of Christians: so that this custome did by little and little decrease, as the number of Christians daily multiplied.

3. For that those times were times of persecution, and therefore the Christians lived in a continuall farewell (as it were) from the world.

4. For

4 For that the charitie of those times farre exceeded ours that now liue; to wit, loue to God and men: they would haue lamented their estate, if that their daily bread should haue become a pearely bread.

5 For that they then had a more feeling of the effects of this holy Sacrament; to wit, how it did minuere sensum in minimis peccatis: and how it did tollere consensum in grauioribus, as S. Bernard speaketh, take away the sense in lesser sinnes, and consent in greater.

6 For that the perfection of Christians in the primitive Church was farre greater: and therefore assuredly the more often a Christian doth repaire to the holy Communion, the greater is his perfection, and the nearer doth he come to the pietie of the ancient Christians.

C H A P. 66.

An Exhortation vnto the holy Communion, mouing every devout Christian to repaire often vnto the same.



Hope (Gentle Reader) thou per-
ceuest well, how
much more excel-
lent and profita-
ble a thing it is,
often to receiue the most bles-
sed body of Christ in the Eu-
charist, then to abstaine from a
meate so healthful and nourish-
ing vnto life. One thing yet
remaineth, that thou thorough-
ly regarding the unspeakable
fauour and bountie of so great
a King, so chearefully, and so
bountifully calling thee to his
marriage feast, (when he saith,
Take, and eat, this is my Body:
and agayne, doe this in remem-
brance

brance of me) shouldest therfore with all speed and often repaire vnto this Banquet, least thou fall into the fault of ingratitude, and be shut out of the Kingdome of heauen, (as those were, who are mentioned in the Gospell, to haue bēne bidden to the wedding dinner) if thou absent thy selfe, thinking to excuse it.

This is the marriage feast of the King of heauen: the Banquet is spirituall, whose bread doth strengthen mans heart, and whose wine doth inflame the soule with heauenly ioy; and the meate thereof is the flesh of Christ, saying, My flesh is meate indeede. This is that healthfull food of Angels, sent downe from heauen, haunting in it all delight and sauoirs sweetnesse. This is that fat bread, whiche glueth pleasures for a King. This is the most plentifull bread of good nourishment aboue all that the earth yeldeth. This is the bread

bread of the offering of the first
fruits. This is the bread sig-
nified as well in the Cakes
which Abraham did set before
the Angels, as also in the
Shew-bread: and this was
likewise decyphered in the
bread and wine which Melchi-
sedech brought forth. Lastly,
this is that bread baked upon
the coales, in the strength
whereof Elias did walke fortie
dayes and fortie nights, unto
Horeb the mount of God. This
is that tree of life, planted by
Almighty God, in the middest
of the earthly Paradise, whose
fruit being eaten, would pre-
serue bodily life. This is that
Pascal Lamb without spot, by
whose bloud stroken upon the
two posts and the doze cheekes,
the Children of Israell were
in times past, deliuered from
the hand of the Angell that
smote the Egyptians. This is
that Kid which Manoah of-
fered unto the Lord vpon the
stone. This is also that honie-
combe

combe, which Jonathan dipping the tip of his rod therein, did put to his mouth, and his eyes were enlightened. This is also that large flowing streme of water, which sodainly issued out of the Rocke, after that Moses had stricken it with his Rod.

Come frēly therefore to this most sweet Banquet of Christ Jesus, wherein is promised vnto thee most assured life and saluation. For, if the Garments of Christ, and if napkins and partlets brought from Paul, did euē with the least touch thereof giue health, how much more then shall the very body of Christ, being worthily receiued, deliuer thee from all thine infirmities and wicked affections? If at Christ's onely word Lazarus, having been four dayes in his graue, were raised vp from the dead, how much more shall Christ's body being eaten of thee, giue life vnto thee, and purge thy Conscience, quickning

quickeninge theſe from the death
of ſinne?

¶ Oh therefore (faithfull
Soule) if thou be vncleane,
come to the fountaine of purity;
if thou be hungry, come and
ſeade of the bread of life, whiche
ſadeth not, and filleth the hun-
gry ſoule with goodneſſe. Art
thou ſick? this will be a moſt
ſoueraigne medicine for thine
infirmitie. Hast thou an iſſue,
whereof thou canſt not be cured
by the Phyſicians? touch thou,
in full aſſurance of faith, (as
did the woman in the Gospell,
ſick of the flaxe of bloud) the
hemme of Chriſt garment, euen
the moſt bleſſed Sacrament,
and thine iſſue ſhall be ſtayed.
If thou ſeele thy ſelue to be
bung by the ſerpents of per-
uerſe temptation, looke vpon
that braſen Serpent, in which
there was no perſon, euen
Chriſt hanging vpon the
Crosse. Dofſt thou make thy
mone that thou art blind, weake
and lame? thou muſt then re-
member

member that such are bidden to the Supper of the great King, and are compelled to go in. But thou witt say, I am wauering (alas) and vncoustant: yea, but this bread doth strengthen the heart of man. Art thou sorrowfull and in perplexitie? this wine doth make ioyfull the inward man. Doe many things trouble thee? cleave fast vnto him who calmed the waues of the Sea when they were troubled. Goest thou astray from thy Lord and master? yet walke thou walke in the strength of this meate, euен to the mount of God.

These wonderfull things doth the holy Ghost in the Scriptures, and the holy ones of God, being inspired by the holy Ghost, speake of this admirable Sacrament, whereof S. Ciprian in his Sermon of the Lords Supper, most learnedly and religiously writheth, saying, This unleavened bread whiche is the true and sincere meate,

meare, doth by the Sacrement sanctifie vs, by the receiuing of it, it doth enlighten vs with faith, and confirmeth vs with truth toward Christ. Therfore let all those, which loue the Lords passion, come to this most wholesome bread, & let them not feare to eate of this most sweet Manna, so often as they can, whereby they may be made able to passe through the Wildernes of this world, without danger of their life. Let him not feare to eate of this healthfull bread, whosoever desirereth to haue his heart made strong in the Lord, that hee may overcome all those most wicked enemies, the Diuels, which daily lye in waite to hinder our salvation: Let no man make doubt, so often as possible hee can, to eate of this most sweet, delightfull, comfortable bread; which was made in the wombe of the Virgin, and baked vpon the Altar of the Crosse, in the strength whereof we shall be made

made able in forty dayes and
forty nights (that is to say,
in the shourt time of this trans-
torie life) to walke, not onely
to mount Horeb, whiche signifi-
eth a desart, but euен to mount
Tabor whiche is the bryghtnesse
and the glorie of God.

CHAP.

C H A P. 67.

Of the spirituall hunger we ought
to haue, and reasons why should
often communicate.



1 Considering our
great necessitie.

2 The great
profit that doth
hereby come vnto
vs.

3 The admirable sacretie it
yeldeþ vnto the distressed
Soule.

4 For that it inciteth to the
studie of pietie.

5 For that it enlighteneth
the understanding.

6 For that it addeth strength
to our weaknesse.

7 For that it maketh glad
the conscience.

R

For

For the affecting of the Conscience three things are principally to be thought vpon in the very time of communicating.

1 **T**he eternall loue where-with God loued vs, when as yet we were not, and prouided all things necessary for vs.

2 **T**he inestimable loue of God the Son, who gaue him selfe to die for vs.

3 **T**he unsearchable loue of God the holy Ghost, that every moment doth preserue vs.

CHAP.

CHAP. 68.

Deuout considerations to be vsed
after receiuing the holy Sacra-
ment.

1 Consider with what honour thou art prosecuted by receyting this holy pledge, in regard whereof all earthly honours are to be contemned.

2 Consider whilest thou dost communicate, thou art become a Temple of the holy Ghost. Salomon much rejoiced when he saw the building of the temple finished, which was but a materiall Temple, & hast thou not cause to rejoice in this temple which is spirituall? In this temple thou oughtest often to praise God, and casting out euill thoughts to say; My Soule is the house of prayer.

B 2

3 Con-

3 Consider that thou by often receiuting, dost become a living sepulchre of Christ living: thinke if thou hadst beeне present when he was taken downe from the Crosse, and behelvynge he was thy Sauour, surely thou wouldest haue beeне glad to receiue his body into thy house: but in the Eucharist thou maist often receiue him, not dead, but living.



Chap.

C H A P. 69.

Vnto a fruitfull receiuing the ho-
ly Sacrament, three things
are required.

1 Purifie of minde.	1	That thou be sozie for saines past, and intend to abstain from saines to come.
	2	That thou lay aside all haterd, for it is a Sac- rament of loue.
	3	That thou re- member who hath said it, Be yee holy, as I am holy. Leu. 11.44
2 Right intention that thou commu- nicate.	1	Not of custome only.
	2	Not to please men.
	3	Not to appere outwardly holy.
B 3	3 Actuall	

3 Actuall
deuotion.

{ 1 That thou pray
to God with-
out distraction.
2 That thou be
spiritually affe-
cted towardes
Christ.
3 That thou come
with all humi-
litie and devout
reuerence.

After re-
ceiuing
the holy
Commu-
nion.

{ 1 Give thankes to
Christ that he
hath vouchsa-
fed to come un-
der thy rofe.
2 Be careful more
& more to wor-
ship him.
3 Beseech him ne-
uer to depart
from thee, pray
him to continue
with thee euen
unto the end.
So be it.

CHAP. 70.

An admonition to the godly Reader, concerning the controveſie about the holy Euchaſt, againſt ſundry reaſons of Cardinall Bellarmino.

I



Whereas every question in a case of faith (godly and devout Reader) ought to stand forth at the Tribunall of holy Writ, and there to be iudged: Let it not ſeme ſtrange vnto any, if as once Paul appealed vnto Cæſar, ſo we by a course, allowable in Law, doe (euermore due respect had vnto the authoritie of the ancient Fathers) in the firſt place, and that by god right, make our appeals in caſes of controveſie vnto the holy Scriptures.

B 4

ſo 2

Ifor why ? in these wee not onely finde the truth safe and sound , notwithstanding all the deuises of euill men, en- deuouring to corrupt the same, yet euer the same, and so con- firmed by the consent of the Church, but also the meanes of seeking out of the same truth , which if we follow as the best guide, we cannot slip, erre, or be deceipted.

2 Now the meanes of seeking out the truth, may seeme by that of the Prophet Ieremie, or by him, in whom the Prophet spake, to be thus laid forth: aske, or enquire for the old way, it is the good way, walke in it. Ier.6.16. Our Lord and Sauour, in the Gospell, in his reply to the Pharisées tempting him, why did Moses then give a Bill of diuorce ? answereth ; Moses did it for the hardnessse of your hearts, but from the beginning it was not so.

Whence it appeareth, that by the old way vnto the good way,
by

by the first institution unto the best institution, all that are in doubt, all that erre, may more easily come for to attaine and enjoy. When almighty GOD promised unto the people of Israell, by the soze-named Moses, a forme of framing the Tabernacle (and the appertinances thereof) Looke (saith he unto him) that thou make them after the fashion that was shewed thee in the mountaine. Exod. 25. 40. The Prophet Isaia, to withdraw the people from thir diviners and Soothsayers, cryes out; To the Law and to the testimony, Isai. 8.20. When Christ casteth out buyers and sellers out of the Temple, Luke 19.45. he citeth that of Jeremie 17. 11. My house is the house of prayer, but you haue made it a denne of theeuers. The Apostle S. Paul in the first to the Corinthians and eleauenth, setting downe unto them the true manner of celebrating the Lords Supper, saith, for I haue receiued of the

Lord, that which also I haue deliuered vnto you. If at any time the Fathers were in doubt concerning points appertaining to faith, by and by they repaire to the Oracle of the Scripture; so S. Ambrose, Let the Scripture be asked: so S. Austen, Let vs aske S. Peter and S. Paul.

By this wee set the meanes of seeking out the truth, whitch is, how that the Fathers looke backe to the Apostles, the Apostles to Christ, Christ to the Prophets, the Prophets to the Law, the Law to the first patterne vpon the Mount.

3 Now of long time; yea, too-too long (O holy Christ) haue wee Christians contended about thy holy Institution: from the Fathers to thy Apostles; yea, (O blessed Sauour) wee come with all reuerence, and let vs come hand in hand, to consider the first Patterne instituted by thy selfe, Mat. 26. 26. Marke 14. 12. Luke 22. 19.

And

And here first let the devout Christian call to minde, that he that said of the bread, This is my body, and of the wine, This is my bloud, said also of S. John the Baptist, This is that Elias, and of himselfe, I am the doore, the true Vine, &c. These, receiue my Couenant in your flesh. By Baptisme we are buried with him. Being many, wee are one bread, one body; are vsually phras'd in the Scriptures.

4 Againe, what more meat then a spirituall food to ad-
mit a spirituall sense? Wee did all eate of the same spirituall meat
(saith the Apostle) 1 Cor. 10.3. Was it not giuen after supper,
and in small quantitie? It is the Spirit, it is the Spirit,
that giueth life. I goe forward,
but by the way this pious con-
sideration gathered out of the
words of Christ, concerning
Christs owne institution, both
easly shew this to be the nou-
rishment of our soules, which
is deliuered in the lords supper,
and

and doth withall manifest the great excellencie thereof.

From the wordes of Chyſt I come vnto the Apostle S. Paul, a good interpreter of the ſame wordes, one who wanted not care of stirring vp the Corinthians to reverencie and devotion about this Mysterie. Now what ſaith the Apostle ? Hee commands no adoration : he ſpeakes not a word of tranſubſtantiation, but only ſhewes the dignitie thereof in ſhewing both the Author and end.

5 Let vs proceſſe to the Orthodoxall Fathers, that it may appeare (reuerend Sir) that we neyther vpon a deſire of contradiction, neyther vpon hatred to any, doe embraſe an opinion newly broached : but looke what we thinke, beleeue, and confesse in thiſ maine point of Christian doctrine, the ſame also the ancient Church hath thought, believed, and with one conſent taught : and herein we take no little comfort, that

that although our faith doth principally rest upon the word of God, rightly understood; yet it cannot chuse but yeld vs joy, that with the orthodoxall fathers, holding rightly, wee hold also that which is right.

Wee acknowledge that of Dionisius and Areopagite (neither doe I see why wee should feare in this case, eyther the author or the authoress) in that in his diuine Hierarchie, he calleth the Eucharist a most diuine Sacrament. That of Iustine Martyr, where he saith, wee receutue not those as common bread, nor common drinke. That of Tertullian against the Maronites, The bread which he tooke and distributed, Christ made his body. That of Origen upon diuers places of the Gos- pell, When thou eatest and drinkest the body and bloud of the Lord, the Lord entereth vnder thy rofe. That of S. Cyprian, As in the person of Christ, the humanitie appeared, but

but the diuinitie was hid : so in the visible Sactament a deuine essence communicates it selfe vnto vs. That of Hillarie, speaking of the Trinitie, Of the veritie of the body & bloud of Christ, there is left no place of doubt. That of S. Ambrose, De Misterijs initiandis, We haue more excellent foode in the Eucharist, then the Jewes had by Mauna. That of S. Ierome, in his Epistle to Hedebia, Here the Lord Jesus (meaning in the Sactament) is both the maker of the feast and the foode. Last of all, in stead of many, that of S. Austen, O with what puritie of minde, with what chastitie of bodie, is that Sacrifice to be celebrated, where thou (O Lord) art both the Priest, and the Sacrifice ?

7 But to breake off the mentioning of the Fathers, lest in multiplying their names we might seeme ambitious: we heare them all (as it is meete) speaking with great reuerence
of

of so great a Mysterie; but for disputing or reasoning about Transubstantiation wee heare not a word. Let their writings be read ouer, and ouer againe; they admit a change, but what a one! of the substance: nothing lesse: for it remaines the same. Of the vse? It is right: for sure in the Lords Supper it is divine.

8 Whereas oftentimes in the Fathers we meet with these wordes, Nature, Substance, applying them to the efficacie of the Sacrament, wee are to understand that by these wordes they intended, first, to draw the people from the outward signes to the substance; and next, to kindle in their affections, both reverence and loue.

9 Antiquitie therefore is silent in the plea or defence of Transubstantiation. Sure, yea most sure it is, that the figurative speeches of the ancient Fathers doe no way patronize this Paradoxe: the subtletie of the

the same Fathers let vs their posteritie praise and imitate.

10 And now that wee may ingeniously confess that which is a plaine case in the sight of God, and not flourish ouer the truth with colours of Rhetorick, or smother it with the clouds of deceit. Wee acknowledge that the dignitie of this Sacrament is greater then wordes can expresse; yea, then the minde of man is able to conceue: If any will exact the efficacie of those true wordes, For this is my body, wee answere, it is a great mysterie.

11 Truely wee giue, and that iustly, great respect and reverence to the holy Eucharist: for whereas Bread and Wine are Elements naturally ordained for the sustentation of the body; by the power of diuine benediction, they doe receue a vertue, that being received of the faithfull, they become nourishments of the Soule; nay, they become meanes

meanes whereby wee are sanctified both in body and soule, and are made the members of Christ.

12 But Christ (some say) in expresse wordes calleth the Bread his Body, and the Wine his Bloud. True, in expresse wordes also he calleth himselfe a Rocke. Right well saith Eusebius Emisenus, comonest thou to the Sacrament? Consider there the body and bloud of Christ, wonder at it with reuerence, touch it with thy minde, receive it with the hand of thy heart. Doe not say as the Capernites, Master, how camest thou hither? But with the Disciples asking no question, be glad thou doest enjoy him. Hee is honoured in this Mysterie, that was once offered vpon the Crosse.

Yea, but how can this be, that Christ sitting at the right hand of God in Heauen, should dispose of his body to vs,
pmore

pōre Inhabitants in earth ? Take here the answere of the Angel Gabriel; the holy Ghost hath ouer-shadowed it. From hence (saith Saint Bernard) to search is temerite, to know is life eternall.

13 Is it not a hard saying, Vnlesse you eat the flesh of the Sonne of God ? &c. It is an hard saying to them that are hard of beleeving. The Disciples hearing that of their Lord and Master, Take, eat, this is my Body, They take, they eat, asking no question. Being confirmed in faith (saith Saint Chrisostome) they take and eat: vnbelineers hauing the same of our Sauiour, they depart, they eat not. Peter answereth, Lord thou hast the wordes of life, others goe backward, leauing the Lord of life. The Capernite hearing, dreameth of eating naturally, grossely; the godly are assured of eating spiritually, and yet withall really.

14 Great was the autho-
ritie of Pithagoras amongst his
Schollers, if hee said it, they
were silent: but greater was,
and is, the authoritie of Christ
with belieuers, he saith it, and
they belieue. The Sunne re-
maines a splendent body,
though Wats and Dwles can-
not endure it: the holy Sa-
crament remaines an vnspes-
kable Mysterie, though the
carnall man doth not perceiue
it. In this case silence is the
safest eloquence, and the best
expressing is not to expresse: a
godly meditation is safer then
a Hocraeticall disputing, dis-
course of controuersie doth of-
ten abate deuotion: discourse
of pietie about this Mysterie,
is sweeter then the honie of
the honey-combe.

15 The Passeouer which
Christ kept with his Disci-
ples, it was prepared in an
upper Roome. When men
brought vnto him a man sick
of the Palsey, they vncouered
the

the rofe of the house. The harder parts of the Pascall Lambe were consumed by fire: Mysterie are, if not contrary, yet often aboue reason. Well saith Saint Cy- rill in his third Booke against Julian, if humane reason wa- uer in things sensible, how much shall it doe so in things beyond sense? Faithlesse Julian, what if the creation of the Angels exceedeth humane capacittie, did not Moses well in forbearing to mention it? Assuredly hee did well. What if it cannot by reason be conceiued how Christ sitting at the Table, should giue him- selfe to his: wilt thou there- fore by and by imagine this or that change?

Let vs rather honour Christ in his Mysterie, praise him for his merites, be thank- full unto him for his benefits. Those things which we com- prehend, let vs admire, those which wee cannot comprehend let

let vs more admire. Though wordes be wanting, what to expresse, let not faith be wanting what to belieue.

16 When all is done, the devout estimation of the ancient Fathers, concerning this holy Sacrament, is not lightly or losely to be passed ouer, whose example for pietie, let vs set before the eyes of our minde.

17 Notwithstanding, wee looke not so much in this case, what the Fathers, for the first sixe hundred yéeres haue determined, as what Christ saith, who is before all. But be it, let antiquitie preuaile. Which way so euer men turne them: for these curios and needlesse disputes, sure they were not from the beginning.

18 And now a little to take a suruey of the beginning, and progress of the doctrine of Transubstantiation, when now the eniuious man watched to sow his Tares amongst

amongst the Wheate, which
is of graines the chiefeſt: to
corrupt Gold, which is of
mettals the pureſt: to draw
away the mindes of men from
the pledges of their ſaluation,
amongſt which, the holy Ha-
crament is not the leaſt, this
hee did not ſo much by open
oppoſition, as by ſubtile guile,
ſtirring vp curious fanciers
to ſeake and ſearch out rea-
ſons of the ſecret counſell of
God, and to ſay with them to
the Gofpell, Maſter, how came
thou hither?

19 One Berengarius in the
yeare one thouſand and eigh
and twentie, was the firſt that
came upon the Stage to act
this Tragedie: by him were
kindled ſuch ſparkes, as af-
ter brake forth into great and
ſcarefull flames. The matter
is tolled to and fro in the
time of Nicholas the ſecon
Bishop of Rome: in the yeare
one thouſand and fortie, Be-
rengarius abjured his former

Aſſer

which Assertions : were his latter thoughts the wiser & this I stand not to discusse, dispute law he that will.

20 The Church in the meane while, who ought to haue followed the counsell of Saint Paul to Timothie, in suppreſſing Questions that cause ſtrife, did cleare conierrary, in adding more and more daily a multitude of queſtions, ſo long that thofe ſparkes kindled by Berengarius, beganne to encrease, and ſet all as it were, into a moſt hideous combustion.

21 An Assembly of religi-
ous men came together in the
Corncill of Lateran : in this
wretched estate of things, what
is done by the Councill : doth
it appeare debates ? No. Doth
it call backe this holy Inſtitu-
tion of Christ to the ancient
compractise ? It endeououred no-
thing leſſe : onely it promul-
gates a new and unheard of
doctrine of transubſtantiation :
and

and why might not the Councill establish the word Transubstantiation, as well as the first Councill of Neece did the word, ὁμοοἰος. The first Councill of Ephesus, the wordes, Ιησοῦς : which both were established by Councils, and after receiued of the Christian world ? There was neither the same authoritie to decree, nor the necessarie of doctrine to be decreed in this, as was in the two before-named Councils : what did not time decay ?

22 After this, the question comes to be handled by the Master of the Sentences, whom the Schoole Divines doe follow : Is the Controversie appeased ? Disputed it is to and fro by many subtleties : Here the multitude of questions is able to confound the Reader, and the diuers turnings and windings able to bring the hap-
piest

piest wit into a Labyrinth. At one time the doubt is about the Power of God: at another, about his Will. Now, of the existing of a substance with accidents: then, of accidents without a Substance. Some-time, of annihilating of former natures: sometimes, of transolementing the same. In this Chaos there is nothing found certaine, saue that uncertaine dreame of Transubstantiation.

23 Whether or no this were pleasing to that blessed Spirit, who willeth vs to be wise vnto sobertie, let all men iudge.

24 The Bethshamites, of whom wee reade in first of the Kings, and the sixt, were happy in enioying the presence of the Arke of God, but falling to be curious, by pyping into it, they suffered iust punishment for their curiosite. The Church of Rome was happy while it enioyed the presence

sence of this holy misterie (had it knowne her owne happines) when for a thousand yeres together, there was never heard of the name of Vbiqutarie, Sacramentarie, or the like: no division of the East against the West Church; or of the west against the east: all agreed about the truth of this holy misterie: but when once men would presse into depths inaccesible, rend away the veile, and intrude themselves into the Holy of Holies: good Lord, with what a spirit of giddiness were they whirled to and fro, as hee of whom the Comicall Poet maketh mention; which way to betake him, hee knew not? This it is to run into needles mazes.

25 To get credit to this new-found doctrine before mentioned, myracles are reported: but what ones I pray you? Not those of S. Cyprian, or Nazianzen, or Optatus Meleritanus; or euen of Sunus himselfe, which were to set forth the dignitie of this

this Sacrament; this had been tollerable, and not mentioned of the Fathers without cause: but miracles (I say) are reported, (or rather indeed fained) to confirme men; yea, to seduce men (were they credulous) by this meanes in this doctrine of transubstantiation, which was no way allowable.

26 To conclude the whole proceedings, and tumultuous differences, raised concerning the question of the holy Eucharist: in briefe, let this suffice; men obseruing no meane about the meane & manner of Christ's presence in the Sacrament, that they haue done much hurt by their boldnesse and curiositie, it appeares more clearly then the noonie light.

27 In this meane space, all things now tossed and turmoiled, there arise vpon the cleane contrarie part, a kinde of men prone and apt, not so much to the alteration, as indeed to the bitter ruining of things: into

which kinde of men, it wers to be wished, that the Commonwealth ; yea, the Church of Christ had never fallen; Men that haue not any thing of true Religion, but onely a bare outward shew; men that are wont to account it great pietie to censure others to be impious: these are those that vnder a pretence of avoiding Superstition, will obserue, in a manner, no pious duties of true Religion ; and especially in celebrating the Lordes supper after a rude manner, they neglect all devotion: is the communion obserued ? wel, a badge of our profession it is, a familiar assembly of guests, a remembrance of somewhat passed : Take yee, eate yee; sit yee, stand yee; there is no other gesture required, then what is vsed at publike meetings: what neede any mention of the Body of Christ which was broken and giuen for vs, or of the bloud of Christ that was shed for vs: Take yee, eate yee, drinke yee.

O blessed Paul, if thou didst liue, thou wouldest tell these men, they ought vpon feare of iudgement to discern the Lordes body.

28 Was there a punishment inflicted vpon him that would make the Law of Moses of none effect, and shall he goe without punishment that would make this diuine institution of the Sonne of God of none effect? The irreligious opinions of these men, with whom nothing is true but in opinion, whom nothing can please but their owne fantasies; with whom nothing is sound but in shew: the assertions, yea the worst of these mens assertions, our Aduersaries of the Church of Rome do often, but vntustly, tearme our Axiomes, or principall points of our Religion, whatsoever any bold spirited man whatsoever any unlearned, whatsoever any lesse godly, shal breathe out, either against the faith, or good manners, appertaining to the holy Sacrament, wee straight

are censured and condemned of
impietie, of heresse, without iu-
stice, without charitie.

29 Wherfore they are in this
case to be requested, that at last
they would see and consider our
reuerent respect had towards
this holy Mysterie agreeable to
antiquitie: we doe confess with
all god conscience, that the wo-
thiness of this Sacrament, is
greater then eyther the force of
any mans wit, or copiousnes of
his eloquence is able to ex-
preesse or conceiue.

30 And here wee cannot but
meruell, and desire to meruell,
that Cardinall Bellarmine doth
so lightly passe ouer the wordes
of Caluin mentioned of him, as
it were by chance, I am not a-
shamed (saith the same Calum)
toacknowlede mine ignorance
in this Mysterie.

31 Well saith Fulgentius
against the Arians, true faith
hath never superfluous, but it
ever had and hath iust reasons.
So also S. Cyril, Mysteries

are offered to belieuers, not to questioners.

32 Albeit then the manner be not of vs ouer-curiously inquired or searched, yet the same presence of Christ is acknowledged which Christ himselfe would haue acknowledged: we say with S. Ambrose, that there is not taken from bread the substance of bread, but that there is adjoined the grace of Christ's body after a manner ineffable.

33 It was no other but a shadow of this benefit, that was of old given to the Jewes in the Ark of the Couenant, and yet Salomon did so admire it, as that he said, And is it credibile, that God should dwell with men? 1 King.8.27.

34 We often meruell, and condemne the Jewes, that having Christ amongst them, they did not acknowledge and receive him: let vs consider Christ amongst vs, and invert that saying of the Husbandmen, This is the Heire, let vs take

S 4 him,

him, receue him, beleue in him, and the inheritance shall be ours.

35 Last of all, concerning the controuersie about the holy Eucharist, betwene two extremes wherof we have heard, let vs embrace the meane, let vs with a sincere Faith apprehend the truth; apprehending, let vs keepe it; keepling, let vs adorne it with godly manners.

36 And now to draw in, as it were, the sayles of the Admonition (godly Reader) seeing that this diuine Institution was left by our gracious Redeemer, both for the inward peace of the soule, and the outward of the Church: who can sufficiently lament to see the dissencion, that hath miserably diuided the Christian World, and discord that hath risen about the same? Let vs call to minde that God is not the God of dissencion, but the GOD of peace. Let vs all forbear needless and unprofitable disputations.

tions. Unlesse thou Lord hadst said it; This is my body, This is my bloud; who would haue belieued it? Unlesse thou hadst said; Take, eate, Drinke you all of this; who durst haue touched it? who would haue approched to so heauenly a repast, hadst not thou commanded? but thou commanding, who would not joyfully come and communiate?

37 Let vs then hold captive humane reason and prepare our selues vnto the fruit of this heauenly Maister. Unnecessarie disputes bring small profit, we may with greater benefit wonder then argue. Then are the workes of God most lively expressed, when they are devoutly admited.

The Peroration, or summing vp
by prayer, the Admonition a-
bout the Controversie.

1 **G**OD D^O, of his mercy, grant,
that this excellent league
of loue and charitie, left by the
Saviour of the world, vnto his
Church, and commended vnto
vs by the loue of him who lo-
ued vs, and gaue himselfe for
vs, God grant (I say) that all
contentions laid aside, wee
may on all parts accord about
this league of loue, and let men
and Angels say, Amen.

2 Great differences, acute
disputes haue long since bee[n]
had, in the meane space (merci-
full Lord) what barrennesse of
pictie is there found? Many
are become weary with stri-
uing: some, eu[n] with looking
on, and beholding them that
strive: a third sort, in hearing
and reading distractions on di-
uers parts: most (whch isto
be

be lamented) are slow, and frozen in pietie, and become in a manner idle.

3 The Question about the Sacrament, hath now many pieties bee ne controuersed in the Church. The Authors of Sects and Heresies, as the Anabaptists, and Arrians, and such like, they are neyther orthodoxall, nor of one house with vs, but this strife is domesticall, which God cease.

4 Now where as we see no end of contending, and small hope, in regard of men, of euer seeing an end, let vs all ioyntly beseech our heauenly Father, that in seeking peace we may goe one before another, that all being carefull to attaine Christian unitie, and carefull of our owne salvation, we may gloriifie our Father in heauen.

5 Let the last necessitie finde vs ready, whiche will surprise them that are unready: let our uncertaine end stricke into vs a certaine fore-sight of our end, which

which according to the WISE-
MAN, we shoule remeber, and
let enmitie passe. Future bles-
sednesse, attained it may be; for
the excellency thereof, rightly
conceaved it cannot be. In see-
king so great a good, the best
meane is, to obserue no meane.

6 To draw to an end, al-
though in regard of the conti-
nuance of the before-named
blessednesse, there be no end,
Let vs every one dispose vs to
that day which doth assigne
every one to his eternall man-
sion, where there shall be no
more night, where there shall
neede no light of the candle; nay,
of the Sun: where the Lambe
is the lampe, the blessed vision
of the Lord Jesus, vnto which
let vs according to the counsell
of the holy Ghost procede, by
one rule. Phil. 4. 15. 16.

Glory to God in the highest, on
earth peace, and towards men
good will.

Godly



Godly Meditations upon the Passion of our Lord and Sauiour

IESVS CHRIST: ne-
cessary to be used
before and after
the holy Com-
munion.

CHAP. 71.

AS there is nothing
that more appertai-
neth to our salua-
tion, then the Pas-
sion of Christ our
Redemer; neyther is there any
benefit, for whiche wee ought
more to giue thankes, so there
is nothing whereof wee are in
our best disposed dispositions,
more

more to speake of, to heare, to remember, to meditate of.

Againe, we ought more to giue thankes to God for our Redemption, then for our creation; for these causes: the first is, if man be oblieged or bound to God, for that of nothing, by his very Word, hee was created; now by sinne to be made lesse then nothing, and then to be remade, is much more: the second is; for that God shewed more loue by redeeming man, then by creating him; for before hee was created, man did nothing whereby hee deserved to be created; but after hee was created, he sinned, and deserved that his first being should be destroyed: wherefore far greater was the benignitie and mercy of GOD in redeeming man, then in creating him: the third is, for that the benefit of Creation had not profited man without the benefit of his Redemption.

Wherefore the devout Christian

Christian ought often by contemplation, to looke vp to Christ crucified (especially hauing a remorse of his sinnes) as the people did in the Wildernesse looke vp to the Serpent that was lifted vp, when they were stung of Serpents.

The fruits of this Meditation.

The first is, to receive curing and comfort: In all my afflictions (saith S. Austine) I finde not any more effectuall remedy, then the wounds of Christ, in which I securely sleepe. Nay, this Meditation doth make afflictions sweet, (saith S. Gregory) as the wood did that sweetned the bitter waters.

The second is, it incites to all Vertues, and is a remedie against all Vices; it incites to Humilitie, Patience, Prayer, and such like: it auerts the minde from all vices, Quando occurrit

occurrit turpis cogitatio, fugio ad vulnera Christi, (saith S. Bernard.) **M**ay, Quando Dæmon insidiatur, fugio ad vulnera Christi, & fugit a me. **W**hen any euill thought assaultes mee, I flye to the wounds of Christ: yea, when Sathan doth assault, I flye to these wounds, and he flyes from me.

The third is, it stirreth men up to praise God, as the people did when they were deliuered in the red Sea.



CHAP.

C H A P. 72.

Of the manner in particular how
to meditate of the Passion.

ET the devout Christian call to mind, how Christ our blessed Saviour suffered in every part of his body, how his head was crowned with thornes, his eyes couered with teare, his face full of spettings, his mouth full of gall, his eares full of contumelies, his shoulders full of lashes: how hee had his hands pierced, his side opened, his feete fastened to the Crosse, his whole body strained and stretched.

After this, let him meditate of his Agony in the Garden, for the sinnes of the Garden: of his sweate in a colde night, when his prayers went vp, and the

the drops of bloud ran downe :
of his hanging vpon the crosse,
when hee seemed as it were, for-
saken of his friends in earth,
and his father in Heauen : of
the bending downe his head,
and giuing vp the Ghost with
these wordes; Father, into thy
hands I commend my spirit.

Here let the deuout Christi-
an stand amazed at the hieght
and depth, the length & bredth
of the loue of Christ.

Last of all, let him consider
what good effects this medita-
tion ought to worke in him, to
wit, of Humilitie, Patience,
Loue, Duty, Reverence, and
Thankfullnesse to his Redee-
mer. Who would not be hum-
ble, calling to minde that the
Sonne of God humbled him-
self vnto the death of the crosse?
Who would not be patient,
considering his patience, who
as a meeke Lambe opened not
his mouth before the shearer?
Who would not loue him, who
laid downe his life for vs that
were

were his enemies? Who would not shew him all dutie and reverence, that came to exalt vs to glory? Who would not giue him thankes, and yeld him all honour and glory, to whom all honour and glory is due world without end, Amen.



CHAP.





Godly Meditatoions vpon the Diuine presence,

CHAP. 73.

How excellent and behouefull an exercise it is, to place God, as present in all our actions.



Every many excellent, as also profitable meanes, & exercises, doe abound for the obtaining of vertue: Amongest which notwithstanding in my iudgement, none is more behouefull, or commodious, then this whiche we now handle, if

(as

(as it ought) it be rightly applied: for whatsoever good resteth in all the other, in some sort is comprised in this. In a spirituall life, what profit is reaped by other meanes, the same in this exercise may be obtained. This one onely doth moue, and encourage the Seruant of God; it doth kindle in him a desire to vse all other good practises, that the wholesome aides, and necessary helps for the purchasing of true and sound vertues, may be at hand: that the heauenly knowledge for the enlightening of our understanding, and spirituall strength for the spurring forth of our will, may be daily granted of God. And thus that is verified which we said: namely, this exercise to be as it were the summe and recapitulation of all other. If therefore the seruant of God being desirous of spirituall proceeding, doth feare to be forgetfull of so many healthfull wayes, which

hee

hee hath eyther heard of religi-
ous men, or read in Booke, to
be necessary for the attaining
to the perfection of a spirituall
life, let him at least be mindfull
of this, and exercise it in this
matter: for with this care he
shall bring to passe, that all o-
ther which did seeme to be vt-
terly forgotten, shal(when need
requires) be freshly recalled to
minde. Againe, if any one being
desirous earnestly to please
God, and in all things to obey
his heauenly wil(after reading
in godly Booke, so many expe-
rimentes and admonitions, the
meanes to leade a godly and
deuout life) be suppressed in
minde, thinking it, as it were,
impossible to make vse of all
these exercises, let him be of
good courage, for behold with
one preseruatiue all difficultie
is taken away. To this one ex-
ercise by Gods assistance, hee
may seriously apply himselfe,
and he may discerne his heart
so to be kindled with an hea-
uenly

uenly desire, and with the will
of God so framed and confor-
med, that all other meanes and
remedies shall by divine inspi-
ration, presently come into his
minde, as occasion shall serue,
both for the embracing and ex-
ercising of any whatsoeuer ver-
tues, and also for the banishing
and vanquishing of vices and
temptations howsoeuer grie-
vous. For truly God whom he
doth behold present with him,
and in whom hee doth heartily
repose all his trust and con-
fidence, and of whom hee doth
earnestly desire succour, euen
he in his good time and place,
doth minister in due season,
whatsoeuer is necessary in that
exercise, and doth deluer to him
both knowledge and strength
for to vse all meanes requisite
in this purpose: for God doth
never leaue them destitute of
the seasonable aide of his grace,
who do (as is meete) leade their
lives in the sight and presence
of his divine Maiestie.



C H A P. 74.

How greatly this exercise is commended in the Scriptures, and how speciall a care the seruant of God ought to place therein, being desirous of proceeding.



If that which hath
beene spoken, the
seruant of GOD
may easly con-
clude, that euē
as there is neede
of care and diligence in all ex-
ercises, and godly meanes, for
profitable vertues to be obtain-
ed, so a farre greater & more
seruent study is required in
this practise: namely, of the
presence of God apprehended
by the eyes of the vnderstan-
ding, or to be placed before the
eyes of the minde: because this
amongst the residue, hath the
preheminence, as one hath
wiser

wisely, obserued, who saith, amongst all holy exercises let this be thy chiefeſt care, and therein ſtraine or ſtretch out all the faculties of thy Soule, that continently, which is to ſay often, thou maist lift vp thy heart to God, and to the meditation and loue of heauenly things. Wilt thou attaine to puritie of ſoule alwayes lift vp thy heart to God: this onely is the cauſe that ſo few come to perfection, because they ſpend their time in exercises and meaneſes leſſe profitable, and neglect the chiefeſt. And he addeth; Labour to unite thy ſoule with God, and to haue him fixed in thy memory: aduance thy deſires, and the whole affection of thy heart to him: and although an hundred times in one houre thou beſt deſtracted in minde, be not therefore dismayed, but alwayes haue recourse to thy purpose. Let the wordes of the holy and reuerend Fathers moue thee to fre-



quent

quent this exercise, whē haue exhortēd vs to the practise hereof with a generall consent, as being instructed of one Maſter; namely, the holy Ghost.

But this doctrine the holy fathers haue derived out of the fountaines of the Scripture, wherein often, and with grauitie of wordes this exercise is commended: and that we may the more truly understand the necessitie and excellencie hereof, and that it may the more deepeſly be impreſſed in our hearts, with diuers formes and manners of ſpeech (wherein notwithstanding is but one and the ſelue ſame meaning) the holy Ghost doth enflame and ſtirre vs vp to that exer-
cise, according as David ſaith; ſecke yee the Lord, and yee ſhall be confirmed: ſecke yee alwayes his face. By his face (ſaith S. Augustine) there is meant his presence. And therfore alwayes to ſecke the face of the Lord, is to be buſied as in his presence:

and

and to turne the desres, and
love of our hearts to him. And
in an other place he saith; My
eycs are alwayes to the Lord: the
eyes of the soule are the vnder-
ding and memory, whitch daily
meditating & embrasing God,
doe draw the affection of the
heart with them. And from
hence he doth gather, that God
doth deliuer such a one from the
bailes of the diuell, that is, he
doth minister strength to him,
wherby he shal the lesse yeld, or
saint with temptations: For
presently he addeth, And he shall
pull my feete out of the snare:
And this is that whitch the ho-
ly Ghost doth by the WISE-
man require of all; In all thy
wayes thinke of God, and hee
will direct thy goings: in thy
wayes, that is, in all thy act-
ions, both inward and out-
ward: thy footsteps, that is, he
will direct all the affections
and desres of thy soule, and all
the exercises of thy body to his
gloxy, by enlightening and mo-

uting thee, that in all things thou shalt frame thy will to his heavenly will.

This also is a most worthy exercise (Saint Bernard being witness) which Saint Paul hath commended to his Disciple Timothy, saying; Exercise thy selfe in godlinesse, for bodily exercise is but little profitable, but godlinesse is expedient for all things: for hee would haue this godlinesse to be a continuall mindfullnesse of God, and a daily direction of our Soules to the understanding of his will, and to loue and embrasse him.

The Apostle here (as many holy men doe affirme) calleth the exercise of the body, mortifications, and outward repentance, with which the body is punished for the reconciling of God. For although these actions are excellent and healthfull, yet notwithstanding if they be compared with the exercise of the divine presence, to be placed before

before our eyes, it may be said that the fruit of them is but small, and as they are profitable to some men, and yet they are not so to all, for they are also to some, sometimes hurtfull. They may be conuenient if they leavill at a wholesome end, but if it be otherwise, they doe rather hinder. And therefore we determine sometimes to moderate them, sometimes not to use them at all. But this heavenly exercise is most profitable to all men of what state soever, both because it is spirituall, and insetting in the soule, and also because herein is true godliness.

Here is Gods worship exercised, which doth chiefly consist in the outward deedes of faith, hope and Charitie: for what is it else to behold God as present, but to lift vp our heart to him, to believe in him, to hope in him, fervently to desire him, to loue him, & to sigh after him with mourning?

This holy exercise (I say) the Scriptures doe often repeate in those places wherein they doe commend it: that is, that we may pray without ceasing, Eccles. 18. Luke 21. 1. and that we may watch in our prayers, Thes. 1. For truly our thoughts and desires, are boyces and wordes, with which our soule doth speake: and therefore, so often as we, meditating of God as being present, doe direct, or lift vp our cogitations and petitions vnto him, it may be truly said, that we doe pray; and if wee doe it very often, or most often, it may be most rightly said, that we pray alwayes, and without ceasing. For although in the holy scripture the vocall prayer is also commended to vs, euen as truly it is commanded principally vnto the Ministers of the Church: notwithstanding, in the places aboue mentioned, the prayer of the minde, which is onely in the heart, is much com-

commended. The vocall prayer hath times and certaine houres limited of the Church, in whch space of time the foze-said prater is vsed: but the prayer of the minde hath not so, it doth comprehend all time and place; for at all times, and in all places, we may haue God present, and we may direct our prayers and petitions to him. For what a man doth often, and as it were, ordinarily, in the usuall manner of speech, he is said to doe it alwayes. And in this sense, the holy and expert men haue satisfied that advise or precept of praping continually.

Neither doth this attention to God hinder the functions of outward workes in the Servants of God; yea, it doth greatly further them, that they may be done diligently, and perfectly, according to an earnest desire and zeale which God doth participate to men of this sort, who are busied as in his sight. Yea, for his great

mercies sake he doth impart to some, so admirable and notable gifts of his grace, that not onely without labour and difficultie, but also, with exceeding great pleasure and facilitie, they may haue their heart affectuously conioyned and united to God.

Wherfore with a great and chearefull minde, every one ought to apply himselfe to this holy exercise, and he shall easilly understand how ready God is to stay as present with vs: as often as it shall please him to behold vs, let vs speake to him, and familiarly talke with him. From whence doth proceude such aides and helps, that what doth seeme hard to the strength of nature; yea, impossible, it may be made most easie and pleasant to any one?

That one may haue accessse to an earthly King, and that hee may speake and create with him, is very hard, neyther may it be obtained, but by the fauour

fauour and grace of many; yea, there is neede of the labour and seruice of many peeres, before they can come to familiar acquaintance with the King: but God, although hee is endued with infinite Maiestie and glory, hee is alwayes prepared, in every houre and moment to admit vs into his sight, that we may lift vp the eyes of our mindes to him, to behold his beautifulnesse and greatuelle, to desire his glory, to loue his godnesse, taste his sweetnesse, in being busied familiarly with him, and in requiring some grace of him. Neyther onely is hee prepared to doe this, but he doth also wish and inuite vs with most great rewards propounded of his fauour and glory, that we may doe so. Neyther doth he bid some onely, and those which excell in holinesse, as there hath beeene many ancient holy men, who haue giuen themselues wholely, day and night, to diuine Seruice, but

also all the faithfull, as many as with a pure heart doe seeke the honour of God, and their owne saluation.

O how deuoutly and religiously doe they performe their dutie, who doe desire, and carefully seeke such a god, who doe not neglect such an honourable exercise, whereby they may haue God alwayes present and continually enjoy his company. They may truely feare, who do refuse in this life, to vse this so heauenly a benefit, that in the houre of death the gate will be shut, as to the vngratefull, and to them that neglect the cleare sight and contemplation of G D D, as being present, which then shall be open onely to iust and blessed men.

CHAP.

C H A P. 75.

Of the exceeding great fruits of this diuine exercise : and first of all, of the fruit of purenesse of minde.



Dw to the entent that wee may be stirred vp to frequent this holy exercise with moze earnestnes let vs consider what effects it worketh in the mind, and that it may take the deeper impreſſion, let vs ſet before vs ſome examples. Amongſt vertues and the giftes of God, which are had in vrice with men of God, Purenesſe of heart doth challenge the firſt place, as that which doth yeld habitation or dwelling to the diuine maiestie: hence it is vulgarily ſaid, Pro. 22. He that loueth purenes of heart, the King ſhall be his friend: that is, God, the King of heauen & earth. This purenesſe we ſhal attaine & preferve, if

if wee behold God euer present with the eye of our minde: if it be otherwise, and if man for-
get God, neglect to consider that he is seene of him, that hee
is before him, that he doth liue,
and doe all things before him:
the next thing is, that hauing
the reynes loosed, he by and by
fals into sinne, and continueth
therein, according to that of the
Psalme; God is not in his sight,
therefore his wwayes are become
wicked.

For as the very thought, so
the inordinate desire of earthly
things, doth defile the soule by
sinne, and doth put God out of
the same: but in this exercise,
because man doth place his co-
gitations on God, and after
cogitations godly affections do
succeede, it comes to passe, that
the minde by little and little, is
taken away from the loue of
earthly things, and by this
meanes is purged and renued.
Saint Bernard found this by
experience in himselfe, as hee
hum-

humbly confesseth out of diuine inspiration, for the edifying of others: saying, You aske, whereas the wayes of God are hard to be found out, how I come to know them? It is quicke and liuely, as soone as it comes into my minde it wakens my sleepy Soule, it stirreth vp, it moues, it softens, it wounds my hart, which is hard, stony, and ill-affected: it beginneth also to pull vp, destroy, build, plant, water that which was dry, enlighten that which was darke, open that which was shut, enflame that which was cold, and also to righten that which was wrong, to make plaine that which was rough: so that my Soule doth now blesse God, and all that is within mee doth giue praise vnto his holy Name. All this saith S. Bernard, whereby he doth testifie what wonderfull things God wrought in him, when hee had him present in his minde.

Neyther doth the Divine presence effect this onely in the
Ser-

Seruants of God, but also it brings to passe in great sinners, that their hearts be purged from the contagion of sinne. For being hereby admonished, they doe lift vp their heads from the bed of sinne, and being moreouer assited with diuine light, they doe consider themselues to be in the sight of God, who is Judge both of quicke and dead, who being present, doth see as often as they offend: hereupon being stricken with shame and horrour, they dare not any more commit wickednesse, but wonder at their former blindnesse, that so rashly and boldly, as if no God, or Judge had seene them, they ranne head-long into all euill.

It is storied of that infamous Harlot, Thais, to whom when Paphnutius, a holy man, came into a secret and solitarie place, that shee said vnto him, Here can I not be seene, but of God onely, or the Diuell.

To

To whom Paphnutius answere-
red, Go-too then, if G O D see
thee with most pure eyes, with
what fore-head darest thou sinne
in his sight? Forthwith, saith
the Story, the beame of hea-
uenly light cleared her minde:
whereupon shē beganne with
great shame; yea, with capitall
hatred to detest her former
wicked life: insomuch that in
the middest of the Cittie of A-
lexandria, shē burnt all those
things whitch shē had gat-
tered together by her unful trade
and vicious course of life, and
beteoke her selfe vnto a straite
and penitent manner of living,
sequestring her selfe from the
world for the space of thre
yeares, vntill shē dyed.

The same hapned to another
by the meanes of holy Ephrem,
who comming to a unfull wo-
man, asked her if shē durst
commit her wanted sinnes in
the middest of the Cittie Edessa: who
answered, I dare not; for
shame doth forbid mee to commit
these

these things in the sight of men. **To whom Ephrem said, Know** this, that though thou committest euill in the most secret place, and remote from the eyes of men, yet thou art scene of God, who is every where present: if therefore shame doe deterre thee from sinning, and the feare of men, much more should the feare of God doe the same, which doth punish the shamelesse sinnes with the paynes of hell. **Whiche admonition did** so terrifie her with sorrow for her sinne, that forth-with she betooke her selfe to a penitent course of life.

These are the excellent effects of the diuine presence, when a man doth set the same seriously before his eyes: for with what countenance dare he commit so foule an act, as some sinne is, before God? & considering how infinitely hee hateth sinne, and punishment with kevnednesse with great severitie, which will not leaue sinne unpunished eyther in this life, or in

in the life to come? S. Austine considering this, saith; Lord, when I call to minde, that thou obseruest my wayes, and hast a watch ouer me day and night, and spyest out all my steps, as if forgetfull of all thy other Creatures, thou didst onely marke mee; I am sodainely confounded with feare and shame, because there is a great necessitie laid vpon mee of liuing vprightly and well, because wee doe all things in the sight of a Judge that seeth all things. Hitherto S. Austine: whereby we understand how great force a consideration of the diuine presence hath, to make vs beware of sinne.

CHAP.



CHAP. 76.

How by the contemplation of the
diuine presence, temptations
may be ouercome, and perseue-
rance in vertue attained.



The contemplation
of the diuine pre-
sence, doth not
onely make vs
that we repent of
sinnes committed, but also that
we fall not into them againe; for
while we place God as behol-
ding him alwayes present, and
lift vp our hart vnto him, there
is stirred vp in our mindes, a
certayne desire of vanquishing
our ghostly enemies. Neþher
is the diuine aid and assistance
hereunto wanting: wicked El-
ders insulted ouer Susanna, that
chaste & innocent woman, threat-
ning her death, vntille she con-
sented vnto their sinfull desires;
let

let vs see by what way or meane
she resisted this temptation, to
w^t, she considered that she stood
in the sight of God, whome shee
so placed before her eyes, that
raising vp her minde against
temptation, she chose rather to
lose the reputation of her fami-
lie, then to consent to sinne: for
thus she answered, I am in a
great strait, if I do this thing, death
is present; if I doe it not, I cannot
escape your hands: it is better for
me not doing it, to fall into your
hands, then to sinne in the sight of
the Lord. O worthy saying, and
worthy to be vsed in every
temptation of the Diuell, & the
world! I will rather endure death
then sinne in the sight of God.

The valiant Souldier, when in warlike conflict hee
considereth the eyes of the Em-
perour or Captaine to be vpon
him, he figh^teth more courag-
ously: for, hee knoweth that
it is in the power of the Empe-
rour or Captaine, after the vi-
ctory obtained, to distribute the
spoiles,

spoyles, and reward the well-deserving. What should not the Soldier of Christ doe in his daily combat with the Devil, the World, and the flesh, seeing the eyes of the divine Majestie cast vpon him, rememb'ring the eternall rewards, while he knoweth that in the very conflict divine assistance will not faile him ?

The veritie of this, daily experience doth confirme : for, if it happen, that some seruant of God (occasion being offered of wrath and anger) to be unmindfull of the divine Godhead, neyther ordinarily to lift vp his heart to God, wee see that he doth easly slip, or fall into woxdes of impatience, or at least to haue some pertuerse cogitations in his minde : but if he haue his heart created to God, and referre all his pious desires to him, he is soone at quiet, neyther doth his minde gaine place to turbulent perturbations.

Palladius

Palladius visiting his friend Diocles, amongst other documents received from him, being a holy man, this was one: A man (saith he) without the contemplation of the divine presence is either a diuell or a beast: a beast, if he give place to the temptations of the flesh, and carnall delights: a Diuell, if to wrath, arrogancie, and the like. When Palladius asked him, by what meanes a man might haue his soule quiet, and alwayes fixed vpon God, he answered. So often as the mind is occupied in any godly cogitations which doth direct to God, then it is fixed with God; but when it forgetteth God, then it becomes either a Diuell or a Beast. This he understood to be done not onely when a man falleth into any great or capitall sinne, but also into some lighter sins, whereby he is made like either a diuell or a beast. Wherefore the servant of God may in no case neglect at any time the divine presence, especially when occasion

occasions are offered of wrath, impatiencie, pride, unlawfull desires, and such others. He may not (I say) at any time neglect with watchfulness, to lift vp his minde to God, and to craue by prayer his daily assistance.

Chap.

CHAP. 77.

How by this exercise of the divine presence, stabilitie of heart, the perfection of vertues, and outward cleannessse are attained.

Amongst those excellent good things which are got by this holy exercise,

Stabilitie of hart

numbred to be one: for, first of all it is manifest, that man was created for this end, that even in this life, he should alwayes be turned vnto God,

Contemplation and Loue, and in the other heauenly life cleare vision. Now, after that hee hath separated himselfe from God by sinne, & hath turned to the creatures, beginning to seeke rest in them, (although that he had never found it hee was made for them)

or that any desire of them could
satisfie him, hence it is, that
his cogitations and desires do
transport him sometimes this
way, and sometimes that way,
and so he falleth into great in-
stabilitie of heart: which the
Prophet Jeremy bewailed in
this manner, in his Lament. Je-
rusalem hath sinned a sinne, there-
fore shee is made vnstable, erring
from one place to another.

And surely the soule vexed
with divers desires of earthly
things, is much troubled: here
of comes the diuisions of the
hart: for so many diuisions there
are, as thoughts and studi-
es to which it diuerteth. Now, when
diuision things are destroyed
and consumed, according to
that of the Prophet, O see it
Their heart is deuided, therefore if
they shall perish.

Into this wofull estate do
they chiefly fall, which com-
mit any capitall sinne, for they
are pulled from the loue of
God, and are in soule dead last.

the death of sinne, into which
they fall, that are too much ad-
dicted to the loue of earthly
things. Now these euils can
have no more effectuall Antidote,
than Preseruatiue against euill
that is turned away, then by the ho-
ly exercise of the Divine pre-
leunce. For, when as our minde
ereth often elevate her cogitati-
ons and desires to God, con-
sidering with him, and entering
it were, a familiaritie by lit-
tle and little, it is settled and
confirmed: for that it is drawne
from things subiect to instab-
ilitie, and united unto him who
is not subiect to any shadow of
change. When the Ship in the
sea is tossed hither and thither,
there is great danger that
it dash not against a rocke, the
safest way is to cast some strong
anker: so when the minde of
man in the ocean of this world,
is tossed with diuers and dan-
gerous thoughts, the safest and
surest way is to apply it and
fasten it to the Anker of the
divine

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Divine

divine presence, that it may come to stabilitie, and that constancie which is acceptable to God. Wherefore that spok by the Wise-man, doth beweare the servant of God, Eccles. 27. The godly man continuall in his wisedome as the Sunne, the foole is changed like Moone.

Now this remembrance of God, or divine presence, doth not onely compose and order the inward man, but also outward. For as the servant of some great Personage is no meanes better contained within the limits & limites of his seruite, or moued to carry himself soberly, then if he understand he is beheld of his Lord, & diligently obserued in his actions: so the Servant of God by no meanes more effectually retained within the actions of his pietie, then if he remembereth he is alwaies conuersant in sight of God, as the Stars in heauen in the presence of

Dun

Hunne, from whom they receive their light. Wherefore the Wise-man said well, Eccles. 14. Blessed is the man that continueth in wisedome, and thinketh of the beholding of God.

V 2

CHAP.

C H A P. 78.

How this exercise of the diuine presence doth bring spirituall comfort.



Or the continuance of the race of a spirituall Life, spirituall Joy is a matter of no small moment which is felt of the Seruants of God, and had in p[re]ice. This truely wholesome and spirituall good is principally procured and kept by the exercise of the diuine presence. For even as he whitch attempteth any great and dangerous enterprize, is maruelously refreshed if any obiect or sight be offered wherby he may be deliuered from his danger; or if he chance to see some good friend whom he hath not seene for many yeres.

is wonderfully comforted: so the soule of the seruant of God, when it considereth with how many dangers it is compassed, when it once turneth the eyes of the minde to God, who is endowed with goodnesse, and ready to giue help, is marueilously comforted and refreshed.

King Iosias because he promoted the diuine worship, and bestowed many benefits vpon the people of God, he hath left behinde him a toyfull remembrance of his name, The remembrance of Iosias (saith Ecclesiasticus) is like a sweet oyntment. S. Bernard confesseth of himselfe, that so soone as he entred a religiouse course of life, he much relioyced in the presence of heauenly minded men. If the sight and memory of a iust man be toyfull, what shall the remembrance of God be? nay, what shall his presence be? in whom we may behold infinite beautie and other perfections? Iudas Machabeus entering into a war-

like attempt, was wonderfully comforted by the presence of God, whom he was persuaded to be present to assist him: these are the fruits of this holy exercise. Therefore let the Servant of God endeuour this exercise at every time and place, and so often as hee waketh in the night, let him forth-with lift vp the eyes of his minde, to behold the diuine Majestie present: let him doe the same when he riseth earely out of his bed, if hee passe through publick wayes, casting his eyes modestly to the ground, let him raise vp his spirituall eyes to God: when he hath conference with men, or is conuersant in affairs, let him fasten one eye of consideration vpon his afaires now in hand, and let him lift vp the other to God requiring his helpe. If hee be fallen into some grievous disease, so that he cannot performe his accustomed taske of deuotion, let him not be grieved

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ly out in stead thereof let him lift
up his heart to God, inuocat-
ing him, and laying before him
his distress, and with this one-
labour let him be content
and quiet, for by so doing he
shal supply other duttes. Thus
did the Prophet Dauid; Thy
Name (O Lord) and remem-
brance is in the desire of my soule:
my soule hath longed for thee in
the night season, and with my
spirit haue I earely awaked vnto
thee.

V 4

C H A P.

C H A P. 79.

By what meanes this gift of having God present in our actions is to be had.



I therto wee haue
considered the ex-
cellent fruits of
this diuine exer-
cise, now it re-
maines, that we
know the meanes how the
may be attained: of the which
the first is, that wee craue the
same of GOD, of whom com-
meth euery good and perfect
gift. For as from Christ ou-
r Saviour all other helps vnto
saluation doe procede and come
so this, beseeching him humbly
by his infinite mercy, and me-
rits of his Passion, that we
may alwayes remember him
and haue our hearts lifted v-
nto him, & there is no doubt
but

but he will grant our requests, if with assured faith and lively desire we aske this of him.

Another meane to haue God present, may be, if we vse some signes, by the sight whereof, we may be brought to remember God: as the placing of some sentence in that part of the house, wherein wee are most conuersant: as thus; Sinne not, because God seeth thee: O that of the Wise-man; The eyes of the Lord are in euery place, beholding the good and euill: O that of David; I had euer God in my sight: O that of Tobit to his Sonne; All the dayes of thy life haue God in thy minde. By this or any other meanes to stirre vp the remembrance of the diuine presence, it is helpfull to our dulnes: and so much briefly of the first meane putting vs in minde of the diuine presence.

The second is, a daily, and particular examination of our consciences, whether or no we set God present in our actions:

This examination is often to be had wherein we require of our conscience euery euening, whether we haue had God present in our actions all the day: if we haue so done, let vs glue him thankes, for it is his gift and goodnesse, and let vs beseech him to continue the same; if it be other wise, let vs be sorrowfull, and purpose to amend.

A third meane is, to make this a matter of great care: for as hee which hath a purpose to build a house, is full of thoughts, how to bring it to passe: the very care thereon takes away both his sleepe and meate; the same is often done about the education of children. No otherwayes falleth it out with him that is careful to set God euer present before the eyes of his minde.

The fourth meane, and that which is aboue all, to helpe to attaine this holy exercise of the presence of God, is, the truoue of God: which when

hat

hath taken roote in the heart of the seruant of God, it by and by stirres him vp to direct his minde to God.

For this is the nature of loue, to transport it selfe into the thing that is loued, whereby it may be united with it, and be made one with it. Hence it commeth to passe, that euermore wee remember the thing we loue, wee thinke of it, wee desire it, and doe gladly receive it, according to that of our Sauour, Where thy treasure is, there is thy heart also. From hence it commeth, that all the difficultie of this exercise is in the beginning, vntill the soule come vnto this great loue of God: for as soone as loue doth possesse the heart, there is no thing more pleasant then the presence of God.

CHAP. 80.

How this exercise, and all other good and godly actions, ought not to be deferred.

First, for that time is a thing most precious.

Secondarily, for that man is Lord of the time, & it is therefore granted him of God, to dispose well of it.

Thirdly, for that God doth take time from them that doe neglect it.

Fourthly, for that we ought to labour in this and other holy exercises while we haue time.

Fifthly, how we may proceede to redeme the time.

Of the first of these we are to consider first of all, that time is precious, by that of the Angel in the 10. of the Reuelation;

Time

Time shall be no more: meaning
a precious opportunitie of pro-
viding for an estate to come :
which also sheweth, that God
bouchsafeth vs a great grace, in
granting vs this time. King
Dauid was euer in feare of ma-
king losse of time, in that hee
said; Mine eyes preuent the night
watches. Arise, arise quickly (saith
S. Bernard) O Christian, be
thamed that the Sunne should
feuent thee. The holy men of
God knowing how precious
time was, and of such value
that it could not be valued, did
ever frugally spend the same.
(saith Saint Bernard) what
more deare, more to be loued,
more profitable? then time no-
thing more worthy, and yet no-
thing more contemptible.

The dayes of saluation passe
way, no man perceiving it:
they flye away without hope
to returne. I beseech you Bre-
thren contemne not the time,
little houre whiche God hath
given you. To prepare euer-
lasting

lasting glory is precious, this is precious, a little whereof is worth great treasure: of the nature is time.

Of the second, that man is Lord of the time, and that it is therefore granted him of God to dispose well of it. Concerning earthly possessions we cannot call them properly ours, as our only time is properly ours, according to that of the Apostle Gal. 6. *Dum tempus habemus* while we haue time. Now we are withall to consider, that this Momentum temporis, for it is but a moment, compared with eternitie, that it is (I say) momenti magni momenti, a moment of great moment, granted to us not to be wasted in vain, in useless unfull delights, a man ought not to cast his temporal goods into the sea, but to have them in all good and godly uses, answerable to that of the before-named Apostle, proceeding in this manner, When we haue time let vs doe good.

In the Gospell the Kingdome of heauen is compared to certaine, which receiued their Maisters treasure vpon an account, and to occupie it vntill his coming. The time (saith S. Hierome) vwhich is bestowed vpon unprofitable or idle delights, is lost, and doth perish as if it never had beene. It is reported of Vespasian, that when hee had passed a day without benefitting others, that hee would say to his friends, Friends, I haue lost a day. Wherfore seeing that time is granted vs to dispose well of our future condition, let not any houre passe without fruit.

Of the third, to call to minde, how God will take time from them that doe neglect it, wee haue a manifest warrant by what in the third of the Revelation, If thou watch not, I will come vpon thee as a theefe: where God exhorteth, first, to watch: Secondly, he threatneth surprizing of them that are sloathfull, and

and spoiling them of the
which ought to be most pre-
cious, to wit, Time: for time is
as it were, treasure in the hou-
se of a sinner, which treasure
we well conserue, we may make
an happy merchandize for the
world to come.

Of the fourth we may con-
sider, how we ought to labour in
this, and other holy exercises
whilst we haue time. Whatso-
euer thy hand is able to doe (saith
the Wise-man) doe it instant-
ly. Joseph in the seauen yeres
plenty, provided for the yere
of dearth. Noah built an Ark
while the weather was faire
To day (saith the Prophet)
ye will heare his voyce.

Of the fift we are last of all
to consider, how we may pro-
ceed to redeeme the time: Tim
is said to be captiuie, when we
use it contrary to the minde
the giuer; but it is redeemed
set at libertie, when we use it
fulfill his will, and keepe his
Commandements. The mea-

of redressing the time, is laid
downe by that of the Apostle,
Rom. 6. As men haue giuen
their members seruants to un-
righteousnesse, so let them giue
them to be seruants of righte-
ousnesse, of euill let them be-
come good; of cruell, gentle; of
negligent, watchfull: in a word,
so spend the rest of their liues,
as that they may be pure and
holy, that so at the last they
may attaine euerlasting glory,
which God grant for Chrites
sake, Amen.

CHAP.

A briefe forme of commending
ones selfe daily to God.

To the hands of thine inef-
fable mercy, O Lord I com-
mend my soule, my body, my
senses, and speech, my counsell,
my wit, my wordes, my goings,
my thoughts, my workes, and
deedes: all the necessities of my
soule, and body, my comming
in, my going forth, my faith
and conuersation, my course
and end of my life, the day and
houre of my departure, my
death, my rest, and resurrection
with thy Saints and elect for
ever. Amen.

Lord grant me an hatred of
euils passed, a contempt of sin-
full delights present, a desire of
true delights which are to
come: grant me also I beseeche
thee, the remouing of occasion
of euill, the soundnesse of affe-
ction to refuse, and power to
resist, that my ghostly enemi-
ne

never say, I have
gotten him.

¶ Mⁱntotent and mercifull
God, whiche diddest adde
to the life of King Ezechiah
fiftene yeres, when he prayed
unto the weeping: grant me
thy unworthy seruant so much
space before the day of my
death, that I may bewayle all
my sinnes, and by thy grace at-
taine remission of them, by Jes-
sus Christ our Lord. Amen.

FINIS.